NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

10c

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MOVE TO JAIL FR. COUGHLIN

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'New Testament Is Anti-Semitic'– Jewish Magazine

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Standard Oil Blames British Rubber Racket

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COMMENT ON WORLD EVENTS ★ NOT WHAT YOU SAY, BUT WHO YOU ARE ★ OUTLOOK FOR THE FUTURE

Dinner Chat

BESIDES its religious observance by Christians and Jews, the nation's first Holy Week of this war was marked by two historic "movements."

One was signaled by a national rally to free from prison the Communist Browder; the other was headed up by anti-Christian pressure on the Department of Justice to imprison the Radio Priest of Royal Oak and suppress SOCIAL JUSTICE National Magazine.

"Away with Coughlin—give us Browder!" the pro-Communist rabble shouted in newspapers and magazines.

The Communist *Daily Worker* (Tuesday, March 31) said editorially: *"The immediate jailing of Coughlin is requisite to the protection of America in the war!"*

It was all startlingly parallel to the cry of the same enemies of God more than 1,900 years ago:

"Away with Christ — give us Barabbas!"

Then, as now, certain politicians believed and practiced the old idea of "divide and rule"; then, as now, "bread and circuses" were, and are, panaceas dangled before the appetites of the public who little realized that in the end they would not have either but would pay in regimentation and slavery for the extravagances of the moment.

Once again, the politicians looking around for a victim, will—unless some of us wake up—again cry: *"Cristianos ad leones!"*

* * *

The Jews in the Roman Empire, you recall, had a "government within a government." So much so that they had complete control over their own people, independent of the laws of the empire, even to the passing of the death sentence —though the latter could not be carried out without approval of a Roman official.

Had this not been the case, Christ would have been killed without asking consent of a Roman governor. However, Christ *was popular with the masses because He was exposing corruption in ecclesiastical circles.* Had he been murdered secretly there would have been a revolution!

Thus, the "buck was passed" to the Roman governors and Christ was executed for "treason to the country" in order to have Him out of the way of those who were corrupting the Jewish church and its laws.

Herod "got a lucky break" to be rid of the problem when he discovered the presence of Pilate. When the latter tried to dodge the issue, he was told by the Jewish leaders that they would expose him to his superiors. This meant danger of losing his political job, and very likely his pension, if not, indeed, his purple neck!

Considering all this, we Christians need not be so surprised that Father Coughlin, who "preaches Christ crucified," should be himself condemned — nor that the same enemies of Christ should demand the suppression of SOCIAL JUSTICE Magazine for its truth-telling complex—not for exposing the unAmerican speech of the late Samuel Untermeyer, but for constructive "treason" to our beloved country in wartime.

* * *

A Jewish gentleman called at the editorial offices of SOCIAL JUSTICE. Like the editors, he calls himself a would-be bridgebuilder of better relations between all peoples of good will. He suggested that his fellow Jews of good might be attracted to SOCIAL JUSTICE Magazine if only we would print the stories of some Jewish heroes —Sampson, David, Joseph, etc.

If only SOCIAL JUSTICE were "more Christian," our caller insisted, we would not arouse such prejudice against the Jews. He quoted to us Christ's words upon the cross: *"Father, forgive them, for they know not what they do!"*

Would Christ, we asked, repeat those words today; if He were addressing those ***who know very well what they do?***

Our suggestion to our Jewish caller to take back to his *kahila* is that the Jews of America immediately set about to obtain the return of the Rev. Father Coughlin to the radio.

For it is our earnest conviction that Father Coughlin is the best friend that "good" Jews have in America. His voice and his counsel alone can stem or control the terrible wave of anti-Jewish prejudice that is rolling up in wartime America.

How, our caller asked, can this be done?

We answered: **The same way** his "silence" on the radio and magazine was brought about!

Contest Computation

MANY readers are writing to inquire when prize-winners in our recently concluded "Americana" Contest will be announced.

Anxiety on the part of participants in the contest can well be understood. However, it must be explained that a serious shortage of office help has somewhat slowed down computation of final returns.

The task of computing a contest such as this is not easy. Each contestant has a separate file containing all of his or her coupons since the start of the competition. Each picture solution must be recorded before final winners can be determined.

It is thought winners and correct solutions can be announced within a few weeks.

Six Years Ago

MUCH of the contents of the April 17th issue of SOCIAL JUSTICE in 1936, was devoted to counsel and direction of the N.U.S.J.

The new publishing venture was attracting national attention. For example, *Our Sunday Visitor*, the National Catholic Weekly, said:

"It is unusual to see a newspaper without a single advertisement. More unusual is it to find a paper *devoted exclusively to obtaining Christian social justice.* The first editions of Father Coughlin's newspaper SOCIAL JUSTICE are remarkable documents. They are well arranged, well illustrated, and present the philosophy of social justice in readable language.

"Father Coughlin has contributed generously to the first numbers, despite the multitudinous demands that must be made on his time. It is amazing that one man is able to do so much while apparently retaining inexhaustible vigor and originality."

Headlines indicate our treatment of the week's news:

"Borah Declares for Coinage of U. S. Money by Congress."

"Dictators New Problem in War Threat—1937 Due to Be Year of Crisis in International Relations."

"Flood Control Can Put Labor to Work—Permanent Program of Public Works Suggested by Recent Disasters."

"Hand of Reds Is Disclosed in Student Peace Strikes."

"A.A.A. Payments Disclose National Scandal—California Bank Is Paid Not to Grow Wheat; Data Is Yielded Under Pressure from Senate."

Five Years Ago

"THIS international money racket has gone about far enough," said SOCIAL JUSTICE in its issue of April 19, 1937. The front page expose of a current stock market mystery continued: "SOCIAL JUSTICE is going to start telling the 'inside' story of this money racket, whether the public cares enough to get something done about it or not."

The rest of the issue appears to have kept pace. The files disclose the following headings of leading articles and comment:

"Europe Again Seeking to Lure U. S. Into World Conference."

"Depression Charted by Federal Reserve, Charge of Binderup —'If People Understood Money, They'd Revolt!'"

"Farm Land Taxes Zoom Upward; Farm Income Drops."

"Thomas *Monetary Authority Act* to Regulate Dollar's Buying Power—Aims to Enact Principle 8."

"Ford Seeks an 'American Way'"— an illustrated comment on the Ways, Georgia, community project.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.

Just living annual wage.

Nationalization of important public resources.

Private ownership of all other property.

Control of private property for public good.

Abolition of Federal Reserve Banking System and establishment of a Government-owned Central Bank.

Restoration to Congress of its sole right to coin and regulate the value of money.

Cost of living maintained on an even keel.

Cost of production plus a fair profit for the farmer.

Labor's right to organize.

Recall of non-productive bonds.

Abolition of tax-exempt bonds.

Broadened base of taxation on basis of ownership and capacity to pay.

Simplification of Government and lower taxes.

Conscription of wealth as well as men in event of war.

Sanctity of human rights preferred to sanctity of property with Government's chief concern for the poor.

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Vol. 9 April 13, 1942 No. 15

Pete Takes Note of Croaks and Crocuses

DEER FRENS:

On behaff uv th' staff we-all hope you-all hadda happy Easter. Speakin' f'r myself one nice thing about Easter is that we eat again — bones frum those roasts uv Mother Coughlin's boy, oh boy, I c'n hardly wait!

My Big Bruther Pal's lookin' a bit peekit too but he's a better dog f'r a littul sakrafise I tell 'im. He wuz much too fat. Th' gurls at his offus feed him kandy 'n that's "no fare" f'r a Dane. Durin' Lent th' gurls didunt eat no kandy 'n so Pal's kote looks a lot brighter.

Jest t' let ya in on a fam'ly sekrut Pal's Boss did a bit uv redoosun himself. He's down to th' mere hundurd 'n ninties — he busted that 200 jonah mark at last!

Now that Easter's over us folks here in Mishigun start lookin' f'r krokuses 'n May flours. Th' frogs 'r alreddy kroakun 'n so 'r th' kritiks uv SOSHUL JUSTUS — but why spoil a nice afternoon tawkun about ut.

My job's t' see th' printers put that kupon down here 'n then to see that these purty gurls get action on 'em when ya send 'em in.

—PETE

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SOCIAL JUSTICE PUBLISHING CO., Royal Oak, Michigan

'PM' Slanders, Libels Father Coughlin; Out-Goebbels Goebbels in Vituperation

"He stirreth up the multitudes!"

"Thou art no friend of Caesar's!"

"He consorteth with sinners!"

"He blasphemeth!"

"What further need have we of witnesses?"

"This man says He is the Christ! — Away with Him! Crucify Him!"

The above are some of the charges with which the Sanhedrin, Pharisees, Sadducees and Herodians — and scribes — slandered Jesus Christ.

False witnesses were brought in to utter some of the charges —false witnesses who were suborned and bought; false witnesses whose minds were warped by hatred whispered in dark places by the bearded Pharisees who made clean the outside of the cup and whose inside was filled with poison; false witnesses who were awed by the shining splendor of the whited sepulchres in the flesh whose insides were filled with the rotting carcasses of those who belong to the mystical body of Satan.

On page 4 of the March 31, 1942, edition of *PM*, Ralph Ingersoll, the unsuccessful editor who succeeds in losing millions of dollars per year for his sponsor, writes a signed editorial.

Fresh back from Soviet Moscow, Ralph Ingersoll says about Father Coughlin:

"As a publicist, Charles Coughlin is a slanderous, foul-mouthed, dirty-minded liar . . .

"Charles Coughlin is malicious, contemptible and wholly irresponsible.

"In turning the innocent against their Government, in filling their poor bewildered heads with lies, half truths, perversions of the truth — in inciting the unstable to hatred and violence he fails in the most elementary obligations of one human being to another . . .

"There is much evidence that Charles Coughlin is a very sick man mentally . . .

"There is proof of two things:

"That Coughlin's vicious lies affect the minds and ideas of the men and women who buy his paper.

"That these men and women work, or have relatives who work, on our production line — and are about to join, or have relatives who are already members of, our armed forces."

* * *

Are the above quotations from *PM* libelous, slanderous and defamatory?

We think so. We know so.

They are as slanderous as were the charges which *PM's* predecessors alleged against Jesus Christ.

Far be it from us to compare Father Coughlin with Christ, but a Catholic priest in good standing is an alter Christus — another Christ—as all Catholics are taught. And Father Coughlin is a Catholic priest in good standing.

On page 5 of the *PM* edition referred to there is a headline which reads: "*PM* Proves 'Social Justice' Carries Seditious Line Into Army, Factories."

Social Justice need not hold any brief for Father Coughlin. We, the editorial staff, know that he can take care of himself when the proper time arrives to do so. Nor do we make any effort to challenge the Marxian mouthings of a modern Caiphas who, last Holy Week, was intent on crucifying Father Coughlin not with iron nails to a cross of wood but with the invisible nails of sacrilegious lies to a cross of social shame. The risen Father Coughlin will answer for himself, if the courts of this land will summon him to trial.

However, the editors and publishers of Social Justice are compelled in decency to protest the publication of page 5 of the edition of *PM* to which we refer.

We dare not reprint all of its outrageous statements lest in doing so we should become co-operators in spreading the most seditious utterances made in our times—utterances which cannot but create disunity and frustration in the minds of millions of patriots both in the Army, the Navy and the defense plants of this nation.

PM is responsible—as page 5 is our witness—for spreading discontent, fear, hate, mental murder and seditious determinations throughout America.

With publicized generalities totally devoid of specific names and addresses, *PM* warms to the work of inciting its readers to contemplate the murder of Father Coughlin.

Murder is the word. Proof for that statement is in our hands. This proof will have been handed to the Federal Bureau of Investigation by the time these lines are being read.

Finally, *PM* asks its readers to write to the Attorney General of the United States expressing protests against Father Coughlin and Social Justice Magazine.

In league with the March 31st issue of the Communist *Daily Worker* this pro-Marxist *PM* virtually says what the *Daily Worker* actually says: "From the beginning of his career . . . (Coughlin) he is spreading disaffection . . . He is the enemy of the United States . . . It is impossible for this traitor any longer to hide behind his clerical robes . . . The immediate jailing of Coughlin is requisite to the protection of America in the war."

And the *Daily Worker* is trying to get Earl Browder *out of jail.* "Give us Barabbas! Away with Christ!"

PM has initiated this campaign. It would be folly for us to sit idly by lest the officials of this nation be persuaded by false witnesses and propagandized radicals to choose Barabbas instead of Christ.

Social Justice does not ask for the suppression of *PM.*

But Social Justice does ask every reader to write a letter to the Attorney General of the United States, requesting him to initiate an investigation of *PM* and its inciting, libelous, seditious March 31st issue.

This quarrel, if one cares to honor it as such, is between the readers of Social Justice and its officers on the one side and *PM* on the other—the same *PM* whose March 31st front page screamed "*PM Proves* Coughlin Dangerous."

As a matter of fact it proved nothing except that it is a radical, slanderous, untrustworthy sheet.

This week, in the interest of American decency and Christianity, address a letter requesting a thorough investigation of *PM* by the Department of Justice.

Address: THE HONORABLE FRANCIS BIDDLE,
ATTORNEY GENERAL,
WASHINGTON, D. C.

In writing to Mr. Biddle, be respectful in your language — not vituperative.

Comment

Who Caused Disunity in the United States?

THAT there exists a national disunity of a serious character is denied by no patriot.

Press, radio, clergy and officialdom while admitting it, yet are prone to employ candy-coated words when referring to it.

"Complacency" and "apathy" are the synonyms which are bruited abroad.

Nevertheless, both words — "complacency" and "apathy"—do not translate adequately the full concept of the disunity which bodes no good.

In this comment we are not referring to any disunity existing between capital and labor, between Republican and Democrat, between anti-New Dealers and New Dealers. We are concerned with the more subtle specimen of disunity which is not easy to describe in one phrase or one sentence. It is the disunity represented by so-called pro-Communism and anti-Communism.

In adult fashion, therefore, let us face the issue not with the mere intention of presenting its hideous cause but with the solid hope of liquidating it and thereby achieving unity.

Since 1917 the civilized world was confronted with the story of persecution the like of which was never told in the annals of history. We refer to the story of the Russian Revolutions which were directly responsible, over a period of ten years, for the murder of millions of Christians, the seizure of untold parcels of property and the setting up of a godless, materialistic regime in an effort to drive the Creator and religion from the world.

* * *

On March 5, 1933, Adolf Hitler rose to power as head of the National Socialist Government in Germany. This leader, blaming the Jews for the advances made by Communism in Germany and for the economic distress which the German people suffered following the first World War, lashed out at all Jews indiscriminately in another persecution.

In our times, therefore, we witness the multiplication of persecution which now threatens to engulf the entire world because both persecutors—Moscow and Berlin—time and again expressed their views to create world revolution.

Both persecutors appeal to the thoughtless masses for support not on the basis of persecution but rather upon the economic reforms which they promise to humanity—reforms, according to many, which were sadly needed.

What did Americans do about this?

In the summer of 1933, Mr. Samuel Untermeyer, who was elected president of the World Jewish Economic Federation at Amsterdam, announced to Americans the aims of Jewry and the means adopted by them at Amsterdam to overcome Nazi persecution of the Jews.

The means was the boycott—a boycott against the entire German people and all those who traded with them outside Germany. Eloquently did Mr. Untermeyer appeal to Americans of all classes and religions to join with him in implementing this boycott which he called a "sacred war" undertaken in behalf of "the aristocrats of the world."

No American layman or cleric of repute who held the public ear voiced his opposition to the boycott at that time—1933—as far as we know.

But on March 19, 1937, Pope Pius XI in his encyclical on "Atheistic Communism" inferentially condemned the weapon of boycott against an entire people when he said: "In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God." (76.)

* * *

By 1937, however, the boycott against the German people was so well under way that there was no turning back; for the leader of the German government was bent on adding war to his program of persecution. To all American observers who feared not to express their views, a war was inevitable.

Among others, Father Coughlin was aware of the imminence of war. He knew the preparations being made for its conduct by Nazi Germany and Japan. He knew, as the radio addresses can testify, that it would be an all-out war which would engulf the entire world. He knew it would be a war waged between the "boycotters" and the "boycotted."

Above all, he knew how necessary it was to have unity in the United States.

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Consequently, on November 20, 1938, he broadcast a discourse entitled "persecution—Jewish and Christian." In his opening remarks he said:

"At long last, a calloused world has come in personal contact with a persecution which it understands. At long last, it appears that the better sympathies of an indifferent citizenry are aroused to protest against the mad injustices now being meted out to a minority people resident abroad.

"This afternoon bear with me while I add my voice in protest against persecution — that murderous weapon of hatred; bear with me while I endeavor to trace to its lair the fanged serpent of hatred whose sting has struck once again to spew poison and deal out death over the face of the earth—a fanged serpent which, on every previous occasion, has beat a slimy retreat to rest in security until appropriate conditions summoned it to emerge and repeat its devastation.

"This time a united world must shatter the cruel weapon of persecution. This time we must assault hatred so that never again will it lift its head to assault us."

Then followed a review of the alleged causes of persecution of Jews in Germany since 1933.

* * *

Why were the Jews persecuted? Because the National Socialist party leaders in Germany identified the Jews with Communism and claimed that Naziism was their political defense mechanism against Communism. That was the Nazi viewpoint, Father Coughlin insisted.

In his historic address Father Coughlin said:

"Nor do I speak these words to defend the atheistic, international Jews and gentiles throughout the world who follow the footsteps of Lenin and advocate the principles of Marx. I do ask, however, an insane world to distinguish between the innocent Jew and the guilty Jew as much as I would ask the same insane world to distinguish between the innocent gentile and the guilty gentile.

"Believe me, my friends, it is in all charity that I speak these words as I seek to discover the causes that produced the effect known as Naziism — Naziism which was evolved to act as a defense mechanism against the incursions of Communism."

The words quoted from Father Coughlin's speech were not enunciated until five years following Mr. Samuel Untermeyer's declaration of a "sacred war" against the persecutors of Jews in Germany and against the German people. The radio priest well understood that the "red" war which surely must follow the "white" war would find America divided unless our country included Communism with Naziism in any crusade against persecution. He knew, to quote Pius XI, there was a "conspiracy of silence on the part of a large section of the non-Catholic press of the world . . . about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain . . ." (*Atheistic Communism—18.*)

With this thought in mind Father Coughlin continued to say:

"However, let the dead past bury its dead. Today—this is our day, Christians and Jews. We were not responsible for the atrocities of yesteryear. We will be responsible for the persecutions of future years.

(Continued on Page 18)

Jewish Writer Says:

New Testament 'Lies' Must Be Repudiated

'Good Will' Movement Will Fail As Long As Christians Believe the Gospels, She Declares

THERE can be no true "good will" between Jews and Christians *as long as Christians adhere to the New Testament,* which is filled with "bitter hatred and venom against the Jews."

"In its hostile and spiteful attitude toward the Jews, the *New Testament* is not the gospel of love it is reputed to be, but a *gospel of bitter hatred and acrimonious resentment.*"

Therefore, if Christians are sincere in their efforts to promote "good will" between Jews and Christians, they must eliminate those sections of the *New Testament* which Jews find offensive. In this fashion they can "make good a wrong which has for all too long been a badge of shame on the record of Christianity."

That is the astoundingly frank advice of Dr. Trude Weiss Rosmarin, writing in the March, 1941, issue of *The Jewish Spectator,* of which she is assistant editor.

Christians — or so-called Christians — who have joined the Jewish smear brigade to suppress SOCIAL JUSTICE on grounds of "anti-Semitism," would do well to digest Dr. Rosmarin's thesis and realize that they, too, are "anti-Semitic" by virtue of their profession of Christianity. This because Christianity itself is violently "anti-Semitic" —according to the Jewish interpretation by Dr. Rosmarin.

SOCIAL JUSTICE printed excerpts of Dr. Rosmarin's article several months ago, but now that Jewish groups have been so brazen as to call for our suppression, we believe that Christians of America should have the benefit of the complete text— which labels the Gospels as lies and demands that Christians repudiate them.

In her article the author anticipates criticism from Jews "who will argue that, because of our exposed and vulnerable position, we must not challenge Christianity, although justice is on our side."

Dr. Rosmarin was a bit pessimistic. If any Jews disagreed with her we saw no evidence of it in any Jewish publications.

The question may be raised as to whether Dr. Rosmarin is "representative" of Jewry. We cannot say exactly how representative she is, but judging by her biography in *Who's Who in American Jewry,* Vol. 3, 1938-39, Dr. Rosmarin is quite prominent in Jewish affairs. She writes with apparent authority and certainly seems to represent the views of the type of Jew whom SOCIAL JUSTICE has found necessary to expose.

Every Christian should read the amazing demands made by this Jew upon Christians. Then he should have no difficulty deciding whether Christianity is under assault in America, and deciding also what constitutes "anti-Semitism."

* * *

The article is entitled "Where Good Will Ends."

It follows:

Re-reading the New Testament and studying carefully its every chapter, I have arrived at the conclusion that all of our "Good Will Movements" and "Christian and Jewish Brotherhood Conferences" are doomed to failure, as far as practical results in the establishment of *general* and *popular* Christian "good will" towards Jews and Judaism are concerned, so long as Christianity adheres to the New Testament and the cycle of church festivals commemorating the important moments of Jesus' life.

The beautiful and inspiring preachments of Christian and Jewish leaders of the "Good Will Movements" will fall, if not on deaf then at least, on very prejudiced Christian ears—prejudiced beyond cure, so I believe, by the deeply inculcated religious and historical lessons of the New Testament.

No Crackpot

BIOGRAPHICAL facts about Dr. Trude Weiss Rosmarin, author of the article calling upon Christians to repudiate the New Testament (From "Who's Who in American Jewry"):

Rosmarin, Trude Weiss, Educator, writer. Born Frankfort-on-Main, Germany, June 17, 1908. Daughter of Jacob and Celestine (Mulling) Weiss; came to New York City, 1931. Education: University of Berlin, 1927-28; University of Leipzig, 1929;, Ph.D. University of Wurzburg, 1931. Author: Aribi und Arabien in den Assyrisch-Babylonischen Quellen (Soc. of Oriental Research, 1932); Religion of Reason: The Religious Philosophy of Herman Cohen (Block Publishing Company, 1936).

Since 1931, Lecturer on literary and historical topics and contributor of articles to Encyclopedia Judaica, Encyclopedia of Social Sciences, Jewish Spectator, B'nai B'rith Journal of Biblical Literature, et al. Assistant Editor of Jewish Spectator. Founder, 1933, Director since, of the School of the Jewish Woman, Inc.

Member of the American Oriental Society; Society of Biblical Literature and Exegesis; The National Association of Bible Instructors; American Jewish Congress (Chairman of the Speaker's Bureau, 1932).

Married Dr. Aaron, son of Moses Rosmarin, September 2, 1931, N. Y. City.

Home: 609 West 114th Street, N. Y. City; Office, 251 W. 100th Street, N. Y. City.

Of course, there are chapters of sublime ethical inspiration in the New Testament— chapters which are either paraphrases of the teachings of the Prophets of Israel or of the ethical principles propounded by the Jewish Sages of the time when the Apostles were propagating the faith of the founder of their new religion. Side by side with chapters of great religious significance, the New Testament contains, however, also chapters overflowing with bitter hatred and venom against the *Jews* who "killed Christ" and interfered with his Apostles' mission and holy work.

In its hostile and spiteful attitude toward the *Jews,* the New Testament is not the gospel of love it is reputed to be, but a gospel of bitter hatred and acrimonious resentment.

* * *

Responsibility for the oceans of Jewish blood, shed by Christian religious fanatics in practically all countries of Europe in the Middle Ages and far into modern times, must be laid at the door of the authors of the New Testament who described the "unconverted Jews" as the very incarnation of devilish corruption and baseness.

But the large majority of the New Testament authors, chief among them Paul, were Jews; how, then, could they commit the heinous sin of defaming their own people and charging them with a crime they were innocent of?

Unfortunately, there have been Jewish apostates in every generation — apostates who attempted to justify their desertion from the fold by adding insult to injury, that is to say, by misrepresenting those whom they deserted with the false colors of hatred produced by a bad conscience and the pressing feeling of guilt which harasses every renegade, no matter how complete his moral turpitude.

In the final analysis, the anti-Jewish chapters of the New Testament, written by Jews, are the result of "Jewish self-hatred." The cases of an Otto Weininger, a Maximilian Harden, a Ben Hecht, a Hillel Bernstein, and, to a lesser degree, a Sigmund Freud and Franz Werfel enable us to understand the monstrous and shocking fact that the parts of the Gospels which have been inciting Christians to hate and persecute the Jews were written by men in whose veins flowed the blood of Abraham, Isaac and Jacob.

Essentially, the New Testament is the history of early Christianity, its founder and his followers. The most important chapters of this history were enacted within the Jewish community of Palestine of nineteen centuries ago. Early Christianity was a movement sponsored primarily by Jews who found themselves irreconcilably opposed to certain teachings and elements of Judaism. Such "protest movements" within a religious community are a natural occurrence in a history of centuries and millennia. As a matter of fact, the rise of Christianity within the body politic of Judaism and its subsequent separation from it is paralleled by similar defections of dissenting sects and groups from Judaism in later centuries of Jewish history. Of course, none of these sects attained a significance comparable to that of Christianity. In point of fact, Christianity, too, faced with its coming of age the painful experience of dissension and division in its own ranks, which resulted in the establishment of various denominations within Christianity. Those who know from first hand experience the bitter resentment of Catholics towards

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When Is a Catholic Paper a Catholic Paper?

THERE are several answers to that question.

One answer is this: When a paper is either owned or controlled by a bishop and subject to his censorship, it is a Catholic paper.

A second answer is this: When a paper lives up to the Papal blueprints, especially the blueprint set down by Pius XI in his encyclical on "Atheistic Communism"—even though that paper is not owned and controlled and subject to a bishop—it is Catholic in spirit.

Any paper—no matter who owns or controls it—which does not live up to the specifications expressed by Pius XI and other Pontiffs, may be likened to persons who belong to the body of the Church but not to the soul of the Church.

We do not mean to imply that what Pius XI said about Catholic papers in his encyclical on "Atheistic Communism" covers the full definition of a Catholic paper. Nevertheless, what the Pontiff did say in this encyclical supplies us with one of the marks of a Catholic paper.

Here are his immortal words:

"In this renewal the Catholic Press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete *information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.*"

Is Martin Dies on Hitler's Payroll?

FOR THE record we reprint the dispatch by the United Press (March 29) relative to Representative Martin Dies, Maurice Parmelee and Vice-President Wallace.

"Representative Martin Dies," so says the dispatch, "charged tonight that at least 35 high officials of the Economic Warfare Board once were affiliated with Communist-front organizations, and called for their resignation or dismissal.

"In a letter to Vice President Henry A. Wallace, chairman of the board, Dies said that the outstanding official allegedly involved was Maurice Parmelee, $5,600-a-year economist, for the agency and author of several books described as 'revolutionary in viewpoint,' including '*Nudism in Modern Life.*'

"Dies charged that the book on nudism contained 35 photographs, 'all of which are obscene,' and that the volume 'is an attack upon the moral structure of our society and upon the church and religion.'

"In the nudist society which Dies said Parmelee envisages, 'convent and monastery, harem and military barrack, clubs and schools exclusively for each sex will disappear, and the sexes will live a more normal and happier life together.'

" 'Surely, Mr. Vice President, there is no place in a post-war planning agency for a person who advocated such a crackpot and immoral plan,' the Texan wrote.

"He named other board employees as reputedly affiliated at one time with the former American League for Peace and Democracy, which, he said, had been controlled by Communists:

"Promptly answering Dies' charges, Wallace asserted that the Texan was attempting to raise 'doubt and anger' in the public mind which 'might as well come from statements of Goebbels himself.'

" 'As a matter of fact,' Wallace said, 'the effect on our morale would be less damaging if Mr. Dies were on the Hitler payroll.'

"Wallace said that 'in calmer times,' Dies' attempt to give the impression that the Economic Board 'is planning a nudist post-war world for the United States' would make him the laughing stock of the country. The Vice President defended Parmelee's Government service and his record as a sociologist and said that Dies and others 'with an intense itch for publicity' should devote their efforts to winning the war instead of stirring up discord."

* * *

Be is observed that Vice President Wallace does not attempt to meet the facts presented by Representative Martin Dies. Rather, he employs the dignity of his high office to assail the integrity of the Chairman of a House Committee.

Guardedly, Mr. Wallace insinuated that Martin Dies was an agent of Germany's Goebbels.

Insinuatingly, the Vice President conjoined the names of the Texan Representative and the Nazi Fuehrer.

Thus, both Father Coughlin and Representative Dies have been accused of parroting the propaganda of Germany's chieftain; both have been linked with the insinuation of having accepted money from Hitler.

Father Coughlin is a private citizen. He is not important, as he always maintained, though his principles are.

But Martin Dies is a public official representing the entirety of the House of Representatives and, therefore, the entirety of the American public. He is important.

Making no attempt to apologize for the presence of Mr. Parmelee on his hand-picked board and, therefore, not even blushing for the nudist society which Parmelee envisages, the Vice President fell into the worst Communist error of smearing those who place their finger upon Communists.

This is of paramount importance; for it is an attempt on the part of the Executive Department of the United States Government to smear the Legislative Department out of existence.

Sane American citizens appreciate the need of a house-cleaning at Washington. Before the Communists are driven from office, there can be no national unity in this troubled land.

In your appreciation of the work accomplished by Mr. Dies, employ some of your leisure moments to write him a letter of encouragement.

In fact, a million letters brought to his desk would be an answer to those who are bent on destroying him and the legislative body which he represents.

Why Not 'Ban' the Bible?

IN OUR issue of March 30th we informed the nation's readers that: "Jews Plot to Ban SOCIAL JUSTICE."

On Holy Thursday, one "Joseph Goldstein, former city magistrate in Brooklyn, N. Y." (according to the *Detroit Free Press*), presented to the Postoffice Department a petition of 5,000 names asking that the United States mails be closed to SOCIAL JUSTICE Magazine.

Neither the petitioners, the Postoffice Department, nor any newspaper account we have seen, states reasons for the action.

It is our opinion that the real reason is alleged "anti-Semitism" but, most specifically, the publication by SOCIAL JUSTICE (March 16) of the 1933 radio address of Mr. Samuel Untermeyer calling for a "sacred war" against the German people, on behalf of 600,000 "aristocrats of the world," as he called the Jews.

SOCIAL JUSTICE in recent years has reported the boast of B'nai B'rith, Jewish fraternal society, of its success in abolishing Christian Easter and Christmas practices from public schools of many cities.

Why do the Jews not ban the *New Testament?*

More "defamatory" of the Jews than anything that SOCIAL JUSTICE has ever printed is the Gospel account of the traitorous apprehension, the illegal night "trial," the suffering and cruelly ignominous death of the rejected Messiah, Jesus Christ, the Son of God.

"*His blood be upon us and on our children!*" defiantly cried the Jews of that day.

On the same grounds as those popularly alleged against SOCIAL JUSTICE, one could get not merely 5,000 but 50,000 signatures among certain residents of Brooklyn to do away with the "anti-Semitic" *New Testament.*

Does not the Christian record preach that we should "love our enemies"? Is not the preachment or advocacy of this Christian precept in America today outrageously "pro-Nazi"?

If the Postoffice officials wish to do Jews a disfavor, let them grant Mr. Goldstein's petition to ban the Christian magazine SOCIAL JUSTICE from the United States mails.

What Should Christians Do About Communism?

Pope Pius XI in His Encyclical 'On Atheistic Communism,' Warned of Red Encroachments And Pointed Out Means of Combating Them

THE QUESTION which forms the caption of this article should be of interest to all true patriots and religionists.

Today we find ourselves allied with Soviet Russia in fighting the Axis powers.

Whether or not the Soviet Union is more interested in saving herself or in battling for the common goals of the United Nations is a moot question. That, at present, Moscow is not sending legions against the Japanese; that Stalin is reaffirming fishery pacts with Tokyo, incline us to believe that the Soviet Union is more interested in saving herself than the Allied nations.

Nevertheless, on the home front, Moscow is regarded not only as an ally but as a friend — a distinction which the British make but which we Americans do not take into consideration.

On the home front, Moscow-minded radicals hold high positions in the Government of the United States. Not so in Canada, where Communism is illegal.

No wonder, then, that many Americans are concerned over the advances Communism is making while the nation is engaged in war. They are determined to do something about it lest, in winning the war abroad, we lose it at home in the sense that the Marxian blueprint of society will supersede the one which Washington and the Founding Fathers made for the United States.

* * *

Before any plan can be adopted to oppose Communism within our nation, it is necessary for us to refresh our minds on the subject and nature of Communism, basing our information on what Pius XI said in his encyclical entitled *"On Atheistic Communism."*

The encyclical is too lengthy to reproduce in full in a single issue of SOCIAL JUSTICE. Nevertheless, we print pertinent paragraphs from it which can form a base for study.

Wrote the inspired Pontiff:

"The Question"

"(1) The struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

"I"

"Attitude of the Church Towards Communism"

"Previous Condemnations"

"(2) In the face of such a threat, the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and social mission is to defend truth, justice and all those eternal values which Communism ignores or attacks.

"(3) In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth . . .

"Yet, despite Our frequent and paternal warning, the peril only grows greater from day to day because of the pressure exerted by clever agitators.

"II"

"Communism in Theory and Practice"

"Doctrine"

"(4) The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea . . .

"The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoricians of bolshevism claim to possess the only genuine interpretation.

"(5) According to this doctrine, there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society . . . Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society.

"(6) Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse.

"(7) Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity.

"(8) What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would 'receive according to his powers' and would 'receive according to his needs.' Communism recognizes in the collectivity the right, or, rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills.

"(9) When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will 'wither away.'

"(10) Spread of Communism explained."

"(11) How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority, instead, succumb to its deception, skilfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objectives entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism.

"(12) If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics.

"(13) There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and

(Continued on Page 12)

Reds and Catholics

"Communism has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive.

"Communists try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church."

—Pope Pius XI ("On Atheistic Communism")

New Testament 'Lies' Must Be Repudiated

(Continued from Page 5)

Protestants and vice versa will more readily understand why the Hebrews who left and discarded much of their ancestral religious heritage to follow Jesus' creed turned so bitterly against their fellow-Jews who refused to adopt the "new religion."

* * *

Many parts of the New Testament which are utterly "un-Christian" in their spiteful eagerness to heap insult and take revenge on those who adhere to the letter and traditional exposition of Moses' Law can only be judged objectively if it is realized that they are the fruit of the pens of disgruntled men, "protestants" against their Jewish background and upbringing. It is a fact that converts make the most zealous missionaries and are relentless and merciless in persecuting their discarded faith in order to justify their conversion for themselves and the world. Many passages and chapters in the Apostle Paul's "Epistles" which refer disparagingly, spitefully and hatefully to Judaism and the Jews are to be explained as the expression of Paul's effort to stifle and silence that unconvertible portion of his personality which was still Saul of Tarsus, the ardent Jew and opponent to the Christian sect. The manner in which Paul refers to the Jews, the way he gloats over their shortcomings, and the joyful relish with which he elaborates on their "sins and transgressions" betrays clearly and obviously the psychological dilemma of a man torn between old and new allegiances, and who tried to sever completely the former by endeavoring to convince himself of their worthlessness.

Most Christian theologians and New Testament scholars of the progressive school are agreed that Jesus' Jewish contemporaries and compatriots were not responsible for his martyr's death. The "Good Will Movement" especially is deserving of credit for counteracting and opposing the accusation of the Jews as "Christ killers." Yet, so long as the New Testament will be taught in Christian schools and read from the pulpit, faithful Christians will associate the word "Jew" with "Christ killer" and "enemy of Christianity."

Take, for example, the accounts of the trial and crucifixion of Jesus in the four Gospels, which attach the guilt for Jesus' death to the Jews, exonerating the Roman Governor who imposed and executed the sentence. How is it possible for a Christian to read and believe in the truth of these chapters without feeling hatred toward those whom "Holy Writ" charges with the guilt for the Savior's death?

The Gospel according to Saint Matthew describes the trial of Jesus as follows:

"When the morning was come all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor . . . And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast (Passover) the governor was wont to release unto the people a notable prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? *For he knew that for envy they had delivered him.* . . . But the chief priests and elders persuaded the multitude that they should ask for Barabbas and destroy Jesus. The governor answered and said unto them. Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate said unto them, What shall I do with Jesus which is called Christ? *They all said unto him, Let him be crucified.* And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. *Then answered all the people and said, His blood be on us and on our children.*" (Matthew 27, 1F, 11-25.)

* * *

The Gospel according to Saint Mark stresses the Jewish guilt in the death of Jesus even more emphatically:

"And Pilate answered and said unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said, Why what evil hath he done? And they cried out the more exceedingly, Crucify him." (Mark 15, 12-14.)

The Gospel According to Saint Luke takes great pains in exonerating Pilate of all guilt in Jesus' death, creating the impression that he was an innocent tool of the Jews eager to shed Jesus' blood:

"Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed." (Luke 23, 20-23.)

The Gospel According to Saint John emphasizes that Pilate wanted to save Jesus but was compelled by the Jews to condemn him:

"And from thenceforth Pilate sought to release him (Jesus); but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no King but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away." (John 19, 12-16.)

* * *

In the "Acts of the Apostles," too, there is disparagement after disparagement of the Jews, who are charged with having persecuted and interfered with the mission of Jesus' disciples and stoned Stephen (Acts 7, 57 ff.). They are accused of plotting to murder Saul, who became Paul, (Acts 9, 23f., 23, 14) and of stirring up revolt and persecution against him and other followers of the new creed (Acts 13, 50; 14 2ff.; 17, 5ff; 21, 27ff., 23, 14ff.; 25, 1ff.; 28, 17ff.).

Paul's "Epistles" picture the Jews in an especially unfavorable light. Paul vented freely his anger on those Jews who refused to undergo the conversion he had undergone. Notwithstanding his conversion, as a result of a mystical experience, Paul never lost sight of the great intrinsic value of Judaism. Since the Jews would not follow him, he proclaimed the followers of Jesus as the "true Israel," a dogma which is part of the theology of all Christian churches (see Romans 2, 28f.). Besides disputing them their Jewish birthright, Paul accuses, chides, disparages and attacks the Jews and Judaism at every possible occasion. The Jews, who faithfully clung to the Torah and its exposition by the Rabbis, incited the Jew turned apostle to a white heat of fury, and resentment, the documentary record of which is found in Paul's Epistles to the Romans, especially.

It is mistaken to believe that the only parts of the New Testament which refer disparagingly to the Jews are those dealing with the trial and crucifixion of Jesus. The Four Gospels, the Acts of the Apostles, and the Epistles are shot through, as it were, with venomous and spiteful remarks about and attacks against the Jews and Judaism.

(Continued on Page 9)

Gospels Are 'Anti-Semitic'

YOU Christians who fret about "anti-Semitism"! How do you like this for anti-Christianity — taken from Dr. Trude Weiss Rosmarin's accompanying article:

Denying the Jewish guilt in the killing of Christ, she says: "As long as the *New Testament* in its entirety will be taught in Christian schools and churches, Christians, old and young, rich and poor, educated and uneducated, will hate and abhor the Jews as the descendants of those who killed the founder of their faith and interfered with its propagation by persecuting and making light of the early apostles of Christianity."

And again: "The Four Gospels, the Acts of the Apostles, and the Epistles are shot through, as it were, with venomous and spiteful remarks about and attacks against the Jews and Judaism."

And again: " 'Good Will' ends where fundamental Christianity reigns, for it is humanly impossible to read the *New Testament* parts accusing the Jews of the murder of 'the Son of God' and the harassing of his followers and not hate their late descendants. This has been the Christian attitude for nineteen centuries. The 'good will' movement can change this attitude of mistaken hatred only by removing the sources by which it is nourished."

New Testament 'Lies' Must Be Repudiated

(Continued from Page 8)

THE AVERAGE CHRISTIAN, who is not a theologian and historian and does, therefore, not investigate the sources, the background and the authenticity of the New Testament, but accepts it as the Word of God, as his Church requires of him, is bound to develop strong prejudices, resentment and hatred against the "children" of the Jews of Jesus' time who are supposed to have exclaimed, "His blood be on us and on our children." From the cradle to the grave the New Testament accompanies the average Christian as a religious guide and inspiration, influencing and moulding his character and emotions profoundly and lastingly. It is obvious, therefore, that the accusations and defamations raised in the New Testament against the Jews will not fail to impress the believing Christian and to fill him with aversion, contempt and hatred of the Jews.

* * *

As long as the New Testament in its entirety will be taught in Christian schools and churches, Christians, old and young, rich and poor, educated and uneducated, will hate and abhor the Jews as the descendants of those who killed the founder of their faith and interfered with its propagation by persecuting and making light of the early apostles of Christianity.

The observance of the Christian festivals, and especially of "Good Friday" and "Easter," raise in bold relief, as it were, before Christendom's eyes the story of the "Passion of Jesus"—and the "Jewish guilt" in it. At every step of his religious home and Church activities the Christian is reminded of the "stubbornness of the Jews." The very fact that they refuse, even today after centuries of cruel and gentle methods of persuasion, to accept the Savior is a taunt and rebuke to the ardently believing Christian.

There is an inherent contradiction between *Christian* good will efforts and Christian religious home and Church observances, which center about the reading of the New Testament and the pious commemoration of the significant dates in Jesus' earthly pilgrimage. The latter, unfortunately, nullify the gains of the former. For, notwithstanding the fact that the founder of Christianity in good Jewish tradition told his followers to "love their enemies," this commandment was observed neither by Jesus' immediate disciples nor by their successors, otherwise the New Testament would not contain chapters and passages which have been the cause of innocent and undeserved Jewish suffering and agony through the ages.

Real and genuine Christian "good will" toward the Jews must first of all manifest itself in a courageous and practical attempt to solve the problems created by those parts of the New Testament which, as all serious Christian scholars and theologians know, defame the Jews and accuse them innocently of crimes they never committed. It is not for Jews to suggest *what* should be done with those parts and *how* their detrimental influence upon Christian-Jewish relations is to be neutralized. However, that this problem cries for solution is all too evident. Christian "good will" expressed in appeals for tolerance and brotherhood is merely a palliative which does not attack the root of the disease of Christian intolerance and hatred of the Jews and Judaism, inspired and nourished by many chapters and passages of the New Testament. Christian "good will" movements must face this fact and be prepared to solve this pressing problem and to make good a wrong which has for all too long been a badge of shame on the record of Christianity.

* * *

THE JEWISH FERVOR AND ZEAL for participation in "good will" activities is, to say the least, pathetic—for there is not a thing *the Jew as Jew* can do to solve the problem of ever replenishing Christian hatred of the Jew nourished by the source of Christianity—the New Testament.

Jewish history, Jewish ethics and the Jewish sacred writings from the Bible to the Shulkhan Arukh prove that there is no need for the Jew to pledge anew his "good will" toward his Christian neighbors. All of Jewish history and all of Jewish literature is one great confession of "good will" toward all created in the image of God. Jews, even when they were in a position to do so, never persecuted individuals or nations for believing differently than they did. Peace, Tolerance, Neighborly Love have been infinitely more than mere preachments and ideals in Jewish life. They were and are the norms of Jewish life, maintained in relations with friends and foes alike and under the most trying and tempting conditions.

There is no need for the Jew to prove his "good will" toward his Christian fellows. This statement is not born of smug self-righteousness but is based on historical facts, which can be checked and double-checked by all who doubt them.

In a way it is mistaken and unwise of Jews to join and participate in "good will" activities, for by calling their fellow-Jews to tolerance toward Christians they plead guilty to intolerance, of which they are in fact absolutely innocent. If, moreover, some Jewish individuals and organizations concentrate all their efforts on "good will," it obviously creates the impression among Christians that the Jews harbor as much ill-will and hatred toward Christians and Christianity as the latter have openly confessed, and proven by their actions, to feel for the Jews. It is mistaken and unwise to dedicate Jewish magazines to the "promotion of good will between Christians and Jews" and to allot to "good will" movements a prominent place in Jewish activities, for thus we assume, vicariously and without any justification in facts, part of the Christian guilt of intolerance toward us.

The religious "good will" movement should be a strictly and exclusively Christian activity, for the problems it has to solve are definitely Christian problems (there is simply no problem of Jewish intolerance of Christians and Christianity). Its aims and ideals can be realized only in the Christian community and in the improvement of its relations with the Jews.

At the present time—and I am afraid this state of affairs will endure for a long time to come—Christian "good will" ends at the portals of the Churches and Sunday schools where the New Testament is taught and preached, unpurged and with all the unjust accusations and incriminations against the Jews and Judaism.

"Good will" ends where fundamental Christianity reigns, for it is humanly impossible to read the New Testament parts accusing the Jews of the murder of "the Son of God" and the harassing of his followers and not hate their late descendants. This has been the Christian attitude for nineteen centuries. The "good will" movement can change this attitude of mistaken hatred only by removing the sources by which it is nourished.

* * *

I anticipate severe criticism of the views expressed in this article by Jews, who will argue that, because of our exposed and vulnerable position, we must not challenge Christianity, although justice is on our side. Such an attitude, besides being degrading and undignified, will do inestimable damage to Christian-Jewish relations in the long run. By acquiescing in the half-heartedness and inner contradictions of the present "good will" efforts, we confirm and encourage Christians to continue on a road which will never lead to genuine good will and understanding between Christians and Jews.

A tactful and reserved attitude on the parts of Jews toward "good will" efforts and a courageous pointing out of the real issue of the "good will" problem will advance this noble movement much more than a servile and embarrassed *yessing* of whatever Christians suggest and undertake to further "good will."

I also entertain serious doubts in the efficacy of the exchange of pulpits between rabbi and minister at this stage of the "good will" work. No doubt, to authoritatively enlighten Christians on Judaism and Jews on Christianity is useful and beneficial—but, here again, the rabbi, because of the exposed and vulnerable Jewish position, does not speak to Christian audiences as he should in the best interests of the cause of "good will." If rabbis would, or rather dared, muster the courage to speak to Christian audiences about the grievous wrong done by Christianity to its mother religion, from its infancy until this very day, they might make honest Christians face more objectively certain New Testament chapters. As it is, the rabbi expounds to his Christian audiences the teachings of Judaism, in return for which the minister enlightens the Jewish flock on what Judaism and Christianity have in common, both emphasizing the Judaeo-Christian heritage of modern civilization. The real problem and the real sore and wound are neither touched by rabbi, minister or priest, and thus genuine "good will" is nipped in the bud.

From *Extension* Magazine, April, 1941:

AFTER having read the story of the Peace Treaty of Versailles as told by such men as Garvin, Keynes, Lloyd George, Tardieu, Lansing, Bass, and a half dozen others, we flattered ourselves that we had a fairly good understanding of everything that went into its writing. But here is something new and surprising — something we had never heard, nor read anywhere. Mrs. Maisie Ward Sheed tells about it in her lecture on G. K. Chesterton, as reported in the *Catholic Telegraph-Register* (Cincinnati):

"It was Chesterton's anticipation of the present European war which saddened his last years. He, too, condemned the Treaty of Versailles, but not only for the most obvious reasons. Chesterton attributed the faults to the prejudice of Lloyd George, Wilson, and Clemenceau against the Catholic Church. They feared that a restored Poland would prove too strong a Catholic element in Europe."

Comment

Outlook for The Future

It Is only a short while since we sympathized with the French, Belgians, Dutch and others for their being compelled to use charcoal powered transportation. Now we find ourselves on the way to wipe out our rubber-tired civilization, having gone beyond the ban on gasoline to the ultimate wherein we ban the manufacture of automobiles.

It is only a short while since we commiserated with the English because of the stringent food rationing imposed upon them by government officials. Now we find a similar rationing is in the offing for tin-canned America.

It is only a short while since we excoriated the Germans for having regimented women for factory production. It will only be a short time until we equal the Germans in that respect, if any credence is to be placed in Mrs. Roosevelt's predictions.

It is only a short while since we vigorously condemned the Soviet system imposed upon industry and labor in Russia. If present radical straws in the wind are any indication, we Americans who are fighting in behalf of democracy will follow the pattern of the Russians, in a modified manner.

Five years ago when serious-minded persons were warning the softened citizenry of what was in the offing, all predictions were regarded as crack-potism and the dispensers thereof were classified as alarmists.

Even when the first news about "M"-Day was broadcast by Father Coughlin, comparatively few persons paid any heed to his pronouncements.

* * *

Meanwhile, world events are moving on schedule. According to the blueprints of yesteryear the structure of a new era is rising.

Occult forces—hidden powers to you—according to Pius XI, are playing their part in stage-managing the tragedy which the peoples of the world are acting.

As yet, there are not enough persons aware of the puppetry in which they are engaged nor conscious of the occult forces pulling the strings of world revolution.

Some progress along these lines, however, has been made. No longer do responsible persons say, "It can't happen here." Most persons are agreed that whatever has happened elsewhere can happen here only on a bigger and better scale.

Gradually we are getting over our disease of swellheadedness. Yesterday it was patriotic to belittle the Japs. Today we realize that by belittling them we are arguing ourselves into a position of being defeated by the Japs.

Gradually we are adopting an adult mind which is willing to accept the Japanese as foes worthy of our best efforts.

Gradually we are learning that Nazi Germany is not the only country guilty of propaganda and censorship. That there is a plenitude of them originating in the Allied Nations is becoming more and more evident. Propaganda and censorship are employed, among other things, to build up national morale. If success be achieved, fine. If defeat follows, not so good. For example: Should the Nazi forces break through the Caucasus and force back the Soviet Union troops by July, our people will learn of the censorship hay-ride for which they were taken during the past winter months. Then there would dawn upon our national mind the truth that the Russian victories were not quite so smashing as they were advertised nor quite so effective as Moscow pretended them to be.

If, on the other hand, the Hitler forces bog down on the Russian front and stumble in the Caucasus, the censors and propagandists will ride high.

But, no matter what happens on the Russian front, life will not be the same. It will be either a Pearl Harbor for our national mentality that succumbed for several months to idle propaganda or it will be a Pearl Harbor for Hitler.

That is the way with propaganda and censorship. It either makes or breaks the modern government which indulges in them.

* * *

Along these same lines we view the Cripps mission to India. Every person who dabbled in the affairs of India since Mahatma Gandhi and his loin cloth became front page news has read time and again that India would not accept Dominion status. That threadbare promise was made to India during the first World War only to be ice-boxed by the British governments which succeeded the Lloyd George war cabinet. At that time the British thought it good propaganda but it reacted, in future years, against Britain when the pacific-minded Gandhi implemented the world's greatest sit-down strike engaged in by more than 350-million persons to the detriment of British trade and prestige.

Thus, will Cripps return to Great Britain bearing with him the death warrant of propagandized diplomacy and the dissolution of the British Empire as far as its former *status quo* is concerned? Will that be the price of a propaganda that guessed wrong?

All propagandists at home and abroad insist upon a war unto death. Despite these publicized remarks, is it possible to have the war terminated sooner than we are taught to expect?

Stranger things have happened than the termination of hostilities for many of the nations now engaged in the war. Before the end of July of this year it is possible to see the Hitlerian dream evaporate into thin air or the United Nations' forces reduced to such a degree that America will be compelled to bear the entire brunt of their efforts until final victory will occur.

Propaganda and those who are affected by propaganda are poor historians. It is not for us or for our generation to appraise the gains or losses of war. It never has been so; for that appraisal belongs to future generations who either reap the rewards of victory or suffer the losses of defeat.

These gains or losses are measured by the yardstick of life, liberty, prosperity and peace.

* * *

Thus, twenty years from now flaming youth, matured into bald-headed seriousness, will apply the yardstick to the things that are—not to things we hoped to be. Their answer to the question of "Who caused the war?" will be conditioned by the homes they live in, the liberties they enjoy, and the peaceful government then extant.

Twenty years from now the accidents of time and distance will be shrunk to a greater degree than they were in the past twenty years.

We hope the natural resources of the world will be available to all peoples, as President Roosevelt and Prime Minister Churchill pledged.

We hope the concentration of wealth in the hands of any group of nations or group of individuals will no longer be tolerated.

We hope President Wilson's discredited "open covenants openly arrived at" will be the order of the day.

We hope cartels and monopolies in industry as well as in politics will be liquidated to the limbo of the ugly past.

* * *

Whatever happens, some sort of millennium will appear in a world blood-stained and weary with war. Either the mystical body of Satan or the Mystical Body of Christ will hold the upper hand because this present contest will have evolved by that time into a contest between Christ and Antichrist. Either, for the time being, the former will predominate or be trampled into silence.

As important as it is for our nation to win this war in order to preserve the remnant of our properties and our assets, it is [illegible] important for the great body of in[illegible]ulate American Christians to join hands with the Christian forces throughout the world, following the war, in order that the words of The Lord's Prayer will be realized —"Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us."

To bring about the realization of this prayer Christ must reign in the hearts of nations and their citizens; a distribution of the goods of this world must be made available under protective laws for all men independent of race, creed or social standing; and forgiveness—not revenge—must hold sway lest new animosities and hatreds beget new aggressions and new wars.

Incidentally, what happened abroad can happen here. More importantly, what happened in the days of Nero can also happen in the days of modern rulers. Christianity can conquer paganism today as it conquered it in the past.

Meantime, we will be looking for a new Constantine to raise aloft the standard of the Crucified God and a new St. Helena to teach Constantine the truths concerning Him.

General Order Issued by General George Washington in New York, July, 1776:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

—(Signed) G. Washington

Standard Oil Blames British Rubber Racket

Administration Played Ball With Monopoly; Hurt U.S. Production

GOVERNMENT efforts to saddle responsibility for America's rubber shortage upon Standard Oil Company of New Jersey backfired last week as Paul A. Howard, vice president of the company, charged that the real responsibility rests with the British-Dutch monopoly which controlled the world crude rubber supply. It was this monopoly that the Administration favored and tried to perpetuate.

Testifying before the Truman Investigating Committee of the Senate in connection with the allegations against his firm by Trust Buster Thurman Arnold, Mr. Howard asserted that the development of a synthetic rubber industry in the United States was retarded by the monopolistic British cartel.

Assistant Attorney General Arnold had previously charged that Standard was guilty of skulduggery and questionable Americanism in its cartel dealings with I. G. Farben Company of Germany. Under agreements with Farben, Standard had released patents for synthetic rubber to Nazi Germany but had refused to release them to the United States, it was charged.

* * *

Reminiscent of what SOCIAL JUSTICE revealed in its issue of January 26, 1942, is the account of Mr. Howard's testimony as reported in the *Detroit News* (April 2) by Blair Moody:

"The American public has been paying scandalous prices for natural rubber for years because of the grip held on that market by monopolistic interests controlled by the British and Dutch.

"That charge stands in the record of the Senate Defense Investigating Committee today, placed there by Paul A. Howard, vice president and spokesman for the Standard Oil Company of New Jersey, which is under fire for its own monopolistic agreements with the German dye trust, I. G. Farbenindustrie.

"In buying tires and other rubber products, the people of this country have been paying whatever the British-Dutch international combine felt the traffic would bear, the testimony indicated.

"The actual cost of producing and bringing natural rubber to the United States from Malaya and Java is less than 5 cents a pound, Howard testified, and on some plantations is between 2½ and 3 cents a pound.

"Rubber prices in the United States have varied widely. At one time they rose to $1.25 a pound, Howard pointed out, and have recently been in the neighborhood of 20 to 21 cents."

Howard declared that it was uneconomic for private industry to attempt to manufacture synthetic rubber without a Government subsidy because the British monopolists could have and would have undersold the synthetic. Excluding capital charges, butyl (synthetic) rubber could have been made for 6½ to 7½ cents a pound, the witness said, but the British could sell under that figure.

Mr. Howard did not say so, but the reason for the low British production cost was the fact that they exploited the natives of the East Indies by paying coolie wages.

* * *

Attempting to tie Mr. Howard down to an admission of monopolistic intentions, Senator Harry S. Truman of Missouri, chairman of the committee, recognized existence of the British rubber monopoly.

He asked: "Isn't the only reason they (the British) were able to charge such prices was that they had the same sort of control over the market that you wanted to get by your world-wide cartel with the German I. G. Farben?"

Mr. Howard denied his company was "in that position."

Later Senator Joseph C. O'Mahoney of Wyoming interposed that under the Hoover Administration the United States entered a rubber agreement with the Britsh and Dutch tending to "perpetuate excessive prices."

Previous testimony by W.S. Farish, president of Standard Oil of New Jersey, brought out the fact that Federal officials showed little interest in developing a synthetic rubber industry prior to the war, but preferred instead to rely on the crude rubber supplied by the British and Dutch monopolists.

Thus the real cause for the present rubber crisis in the United States can be traced directly to the miscalculations of the Administration; to its implicit faith in the power of the British navy to hold Malaya and the East Indies; to its blindness in underestimating the power of Japan; and to its interest in preserving a British monopoly which charged the American people excessive prices, rather than striving to make America independent of that gouging cartel and providing low-cost rubber to consumers.

As the noted David Lawrence sums up the situation: "President Roosevelt sided with the British-Dutch cartel and thus discouraged the development of synthetic rubber while the Standard Oil Company of New Jersey and various American rubber companies hesitated to spend their own money to finance rubber production irrespective of the patent situation."

We enter no defense of Standard Oil. We do not defend its monopolistic practices. If the firm has been guilty of wrong-doing let it be proved and let those responsible be punished according to their crime.

But we do wish to emphasize that the Administration's failure to "provide for the common defense"; to insure—as far as is humanly possible—an adequate supply of the materials necessary to carry on the war which officials knew was in the offing, be not overlooked.

* * *

Only when it was obvious to nearly everyone that the rich Far Eastern sources of crude rubber were seriously threatened did the Administration finally awaken to the dangers of a rubber shortage.

According to Mr. Farish, "in January, 1939, when only a few persons even considered the desirability of looking at the rubber problem in America from a military standpoint, Standard recognized the potentialities of butyl rubber in this connection, and brought it to the attention of the Army and Navy Munitions Board."

But nothing came of this because officials, after tests, pronounced the product as of "doubtful quality."

Again—in June, 1940—David Lawrence reports, "Standard Oil Company and various rubber company executives begged the Senate Military Affairs Committee . . . to finance the synthetic rubber development."

A few months later Edward R. Stettinius of the National Defense Council urged that the Government spend $100-million for the production of 100,000 tons of synthetic rubber a year. This plan was thwarted by Commerce Secretary Jesse Jones, acting with consent of the President. He had the figure cut to $25-million.

Thus it appears Standard Oil, regardless of its cartel agreements with the German firm, was more far-sighted concerning the necessity for synthetic rubber than was the Administration.

Mr. Farish goes so far as to assert that his company's dealings with Farben, instead of injuring America, have redounded to this nation's benefit because the process for making buna rubber, now available to the United States, was received from Farben under Standard's agreement with the German firm.

"When the European war broke out in 1939, and Standard took over control of the buna patents in the United States." Farish

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IF THE crime is envisaged as treason to the system of free enterprise, the files of the Justice Department and the Federal Trade Commission are crammed with a record of treason. And the same is true in Great Britain, in France and in every capitalist country where some feeble effort has been made to keep the red blood of competition healthily pulsating.

The virus that enervates competition and deprives an economy of the hardihood that "made it great" seems almost an "occupational" affliction of capitalistic systems. The growth of great corporations has its advantages, including a superior ability to finance technical research. But, as they grow great, too many become susceptible to a fatty degeneration, a flabbiness unknown to their vigorous youth, which makes them seek the easy way, shunning change as inconvenience . . .

Soft abhorrence of competition, both domestic and foreign, gave us the post-World War era of trade barriers and economic nationalism; it gave us the depression; it gave us, therefore, more at least than any other cause, the crowning evil of Naziism and the second World War. Hitler was a product of Europe's economic distress, a monstrous retribution of capitalist-democracy for forsaking the principle of competition, which—to say it again—has made capitalism great, and democracy possible.

—The *Detroit News*

Pope Pius XI Warned Against Red Atheism

(Continued from Page 7)

small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities.

"(14) A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to shortsighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

"Sad Consequences"

"(15) Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power—and here We are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young.

"(16) Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack.

"(17) No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries.

"(18) Nor can it be said that these atrocities are a transitory phenomenon . . . No, they are the natural fruit of a system which lacks all inner restraint.

"(19) This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and 'all that is called God.'

"III"

"(20) Doctrine of the Church in contrast."

"(21) Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism.

"(22) Man has a spiritual and immortal soul . . . In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

"(23) But God has likewise destined man for civil society according to the dictates of his very nature . . . Society is for man and not vice versa.

"(24) Society cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible.

"(25) Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

"In Our Encyclical We have shown that the means of saving the world of today from the lamentable ruin into which amoral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, *but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good.*

"(26) It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy.

"(27) The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator.

"(28) The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, 'Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,' she is, nevertheless, so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner.

"IV"

"(29) Defensive and constructive program."

"(30) The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening.

"(31) The fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

"(32) The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world.

"(33) And here We wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity.

"(34) The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them . . . Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: 'Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days . . .'

"(35) But the poor, too, in their turn . . . should always remain 'poor in spirit,' and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous.

"(36) We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life.

"(37) But charity will never be true charity unless it takes justice into constant account.

"(38) Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility.

"(39) In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good.

"(40) If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquility and order.

"(41) But social justice cannot be said to have been satisfied as long as working-

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No Collaboration

"SEE to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless."

—Pope Pius XI ("On Atheistic Communism")

(Continued from Page 12)

men are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: 'Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue.'

"It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice. But the laborers, too, must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

"(42) Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture.

"(43) In this renewal the Catholic Press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.

"(44) Distrust of Communist tactics."

"(45) Communism has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive.

"(46) Communists try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church.

"(47) See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.

"(48) The evil which today torments humanity can be conquered only by a worldwide holy crusade of prayer and penance.

To 'Pink' Christians

"We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus, Our Lord, is their Saviour: 'For there is no other name under heaven given to man, whereby we must be saved'."

—Pope Pius XI ("On Atheistic Communism")

"V"

"Ministers and Co-Workers in Catholic Social Action"

"(49) PRIESTS.

"(50) To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman.

"(51) When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priests, therefore, while providing, of course, for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church.

"(52) A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a Saint Vincent de Paul, a Cure of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty 'sounding brass' and useless 'tinkling cymbal.' Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people.

"(53) Laity in Catholic action."

"(54) Catholic Action is in effect a *social* apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society.

"(55) Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

"(56) Under the guidance of their Bishops and priests, Our Catholic workingmen are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these, their wandering brethren, by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children.

"(57) Need of unity among Catholics."

"(58) We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies — often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church.

"(59) Invitation to all believers, Catholic and non-Catholic."

"(60) But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those — and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage may take a decisive part. We, therefore, renew the invitation extended to them five years ago in Our Encyclical, *Caritate Christi*, invoking their loyal and hearty collaboration 'in order to ward off from mankind the great danger that threatens all alike.'

"(61) Duties of the Christian State."

"(62) Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing a Christian society, and, in our own times, of resisting unto victory the attacks of Communism.

"(63) This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations.

"(64) It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist.

"(65) State functionaries and all employes are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of our own day, who, with unremitting labor, sacrificed their all for the good of their country. In international trade-relations let all means be sedulously employed for the removal of those artificial barriers in economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

"(66) At the same time the State must allow the Church full liberty to fulfill her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the Communistic system flow with satanic logic.

"(67) We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus, Our Lord, is their only Saviour: 'For there is no other name under heaven given to man, whereby we must be saved'."

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What do we plan to do about the growth of Communism in the United States?

Because we are engaged in war against the Axis powers, should we cease fighting against this "modern revolution which has actually broken out and threatened everywhere," according to Pius XI?

The late Venerable Pontiff said that, despite his frequent and paternal warning, the peril only grows greater from day to day. We can add that the peril was even scouted over the signature of an officer of the National Welfare Conference, as SOCIAL JUSTICE indicated when it published a letter signed by Monsignor John A. Ryan.

Thousands of Christians, day by day, are being softened by the aggressions of Communist and Marxian propagandists.

Since Father Coughlin was put off the air and silenced rather efficiently by reason of impractical restrictions placed upon him, there are not three voices on the airwaves of America representing the Catholic Church or Christianity to inveigh against the advances Communism is making in the nation.

There is not one voice specifying by name and deed, as indicated by Pius XI, the activities of Communists.

It appears that Christian leadership is content to talk in private with the political leadership of America on these subjects, while Christian people are left to wonder why there is not an open, public offensive made against Communism which "peril only grows greater from day to day because of the pressure exerted by clever agitators" (Pius XI).

All honest men admit that Communism has made advances in a nation which boasts of approximately 25-million Catholics and 30-million or more Protestants; in a nation of approximately 50-million indifferentists and no more than 5-million ex-professo Communists and Communist-sympathizers.

Can it be possible there is such a thing as "criminal prudence," as the late Pontiff suggested, when the majority who believe in Christ are being overcome by the minority who oppose Christ?

Can it be possible that Christian leadership has elected to pursue a false policy which events have proven to be a losing policy?

Why does "the majority succumb to its deception," as Pius XI states? There can be only one answer—an answer which is obvious to all. It is an answer expressed, at least indirectly, in paragraphs 11, 12, 13 and 14 of "Atheistic Communism" as set down above.

In paragraph 11 His Holiness mentions the world-wide economic crisis of which the Communist takes advantage; the world-wide economic crisis which he explained in *"Quadragesimo Anno"* in the words: *"... it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.*

"This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the lifeblood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.

"This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

"This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the state, so that its resources and authority may be abused in the economic struggles. Finally, the clash between states themselves."

* * *

The late Pontiff, speaking of the concentration of power—the money power, may we suggest—said that it would lead to a clash between the states themselves. And that clash is present with its corpses, its loss of liberty, its rise of radicals and its mortgaging of our properties for years to come.

In paragraph 12 His late Holiness drew our attention to the fact that wage earners were left to religious and moral destitution as a result of liberal economics against which Christian leaders did not adequately inveigh.

In paragraph 13 the late Pontiff pointed out how Communists pooled their financial resources, built up gigantic organizations, convened international congresses, trained countless workers, founded printing presses to distribute pamphlets and reviews, financed theaters, controlled radios and gained a hearing in schools and universities. Pius XI did not condemn Communists for the energy with which they prosecuted their policies. Inferentially, he blamed Christian leaders for not having been alert in counteracting these activities—the same Christian leaders who could have been alert in teaching their multi-million flock; in streamlining schools, universities and seminaries; in purchasing newspapers, theaters and radio stations; in distributing pamphlets and reviews; in organizing international conventions; and, above all, in uniting against the abuses of modern capitalism — especially that abuse which was at the bottom of its exploitation, namely, the private issuance and control of money which Pius XI called an "irresistible" power against which no one dare breathe.

We do not attribute the advance of Communism to Communists as much as we do to sleepy-headed, out-moded criminally prudent methods retained by those whose duty it was and still is to take the lead in battling for the things of Christ.

* * *

In section 14 of "Atheistic Communism" imprinted above, His Holiness speaks of the conspiracy of silence on the part of a large section of the non-Catholic press of the world. Why the silence? The same Pontiff says that it is fostered by various occult forces—the same occult forces which for a long time have been seeking the overthrow of the Christian social order; the same occult forces which for a long time have been supporting the impoverished Communists with money and other necessaries without which Communism could not have advanced.

What has been the attitude of Christian leaders towards these occult forces? The Christian people were neither taught of their existence nor of their activities.

And today the cause of Communism progresses almost unchecked lest it be considered unpatriotic for those who are entrusted with leadership to oppose it.

There is no saving of Christianity in America in the full sense of the word unless there will be organized battling against Communism.

This battling, which is wedded to teaching Christian people the activities of Communists, can't be carried on within the walls of churches at a Sunday Mass where an average of ten minutes is devoted to preaching. It can't be carried on within the pages of a religious press, the circulation of which is limited and the contents of which is couched in language too often designed not to offend for fear of repercussions.

What Christianity needs today is a vigorous crusade designed not only to win the war but to win the peace following the war.

No Religious Unity in Israel

GEORGE E. SOKOLSKY, prominent Jewish author, is regarded by many as an authoritative publicist.

In his book, *"We Jews"* (Doubleday, Doran and Company, Inc., 1935), Mr. Sokolsy writes:

"Currently, the Jewish world divides itself into diverse religious groups from those who rigidly follow orthodoxy in every ritualistic practice, difficult as it may be, to those Jews who have joined the Christian Science Church and the Episcopal Church in America and the Godless in Soviet Russia. In between are numerous varieties of practice. For instance, in the United States there are Orthodox Jews, Conservative Jews, Reformed Jews who keep the Saturday Sabath, Reformed Jews who worship on the Sunday Sabbath, Jews who have practically lost all contact with their religion, yet once a year, on the Day of Atonement, attend a synagogue, perhaps to make sure of their after life, Ethical Culturists who straddle between their old traditional religion and Christianity, Christian Scientists (it is estimated that there are at least 50,000 Jewish Christian Scientists in New York, and one church on Central Park West looks like a synagogue), Christian Jews, that is Jews who have actually joined St. Thomas's or St. Bartholomews' and finally the Godless—the atheists.

"Religious practices differ among the Jews even more than between a Roman Catholic and a Hard-Shell Baptist. The strictly Orthodox Jew, for instance, will not eat pork; the Reformed Jew says his prayers largely in English and reduces his holy days to a practical minimum. The Orthodox Jew denies altogether the authenticity of Christ; such a rabbi as Stephen S. Wise regards Jesus as a Jewish prophet. These are of course, the superficial differences, broadly sketched here not to enter upon a theological discussion but merely to indicate that there is no religious unity in Israel."

* * *

Among other things, it is interesting to note the number of Jewish Christian Scientists in New York.

We wonder if this vast membership sometimes reflects the editorial opinion of the *Christian Science Monitor.*

What Others Say:

It's the People's War

A VERY great deal of the criticism which the Administration and its spokesmen in Congress now openly resent grows from this delay in acting on the admitted necessity, or attends—as it naturally would—the process of letting a trouble resolve itself.

We are by no means a patient race, and not all our criticism is fair or informed. But beyond admitting this, and trying to understand the difficulties of leadership in times like these and to contain ourselves while they are being ironed out, we shall certainly not forfeit our right to express ourselves on how things are going.

The people have been too right too often about this war, and Congress in particular too slow to recognize the overt truth, to warrant the public's abdication of its voice in a democracy. Patriotism is the last refuge of incompetents in office, and the emergency clothes none of them with immunity from the judgment of the people.

—Detroit News

* * *

Essence of Democracy

THE OTHER day I heard a man sharply rapped for nothing more heinous than suggesting that there was incompetence and slipshod methods at Washington in high places. He was excoriated as if his utterance was traitorous and disloyal as that of a fifth columnist.

This is a strange doctrine for free Americans. If it be treason to find fault when fault exists, to point out mistakes where wrongs are evident, then the American way of life is suspended not only for the duration of the war but more probably for all time to come. For the critical faculty lies at the heart of the democratic process, and if democracy is to survive, certainly the counsels of the people are needed during a time of mortal emergency.

—John Cudahy, former U. S. Ambassador to Poland

* * *

LIBERTY under law remains the hope of the world. It is not liberty alone, nor law alone. An excess of liberty is anarchy, from which all men revolt. An excess of law is despotism, from which free men revolt.

It is our great task to combine that degree of liberty, without which law is tyranny, with that degree of law without which liberty becomes license.

—Ex-Congressman Samuel B. Pettengill of Indiana

* * *

Up to Congress

THE PRESS is not at fault for not ferreting out the truth. It is *forbidden to print* any general summary of the actual shortages in materials. Some of these prohibitions are open to question; that is, whether they could by any stretch of the imagination, really constitute aid and comfort to the enemy. But *the rule is arbitrarily put forth and there is no means of questioning it*—at least by the press. The Congress of the United States has the power to make its own investigations, and the people have the right to insist that Congress do its duty, and get at the facts concerning slow-downs and strikes and other possible causes of delay.

—David Lawrence

Purging Is Contagious

I NOTE that the liberal press recommends the suppression of Father Coughlin's SOCIAL JUSTICE. Do they, the liberal editors, not recognize that they are forming the pattern for the suppression of the *Nation* and the *New Republic*?

The ins do not always remain in and the outs, when they get in, proscribe even as their enemies had proscribed before them . . . Once we enter upon a career of purges and suppressions of individuals, then we take on the worst character of the totalitarian government.

I agree with those who hold that not suppression but exposure and discussion is the only method for fighting an opposition. Physical suppression is the Nazi, not the American, way.

George E. Sokolsky in the *New York Sun*

A Call to Teachers

THE DAY has come when the Catholic social teaching can no longer be treated with indifference. Large numbers of people are dissatisfied with the condition of their lives under modern industrialism; they seek to be led out of the wilderness. Are we to lead them along the path marked out by the Popes? Or are we to leave them to others who will certainly fail, and will only lead them away from God and from God's Church? . . . Are the new industrial schemes to end in Communism or Christian justice? Are politics to bring us to pagan totalitarianism or Christian democracy?

—Most Rev. Henry Vincent Marshall, Bishop of Salford, Lancashire

NOWADAYS, many are more than willing to wear the cross but not to bear it. As says St. Austin, some of us would fain rejoice with the Saints, but not share with them the persecution of the world.

—Msgr. Jackman in the Holy Roodlets

* * *

British Tin Control

THE United States finds itself seriously short of a considerable variety of materials. We depend to a major extent upon British tin smelters to refine available tin stocks and send us the finished product. All efforts of United States business men to establish tin smelters in the United States after the first World War were effectively discouraged by the pressure exerted (through banking and diplomatic sources) by the foreign cartel.

The United States Government (which is charged with the responsibility of giving wise business management to the nation) made no effort to buck this foreign domination as a matter of national duty and an action to safeguard the nation's welfare during some future time of emergency.

Three Republican and the current New Deal Governments failed in this elemental but vital bit of national business management.

—Boake Carter in the *San Francisco Examiner*

'Union Now'

SINCE the Union Now propaganda campaign is preparing to go after the American public hammer and tongs, Americans may soon have to decide this matter. Of course, it is our inherited privilege for each American to decide for himself if he wants to trade America's certainties for Union Now's promised and somewhat nebulous benefits.

To this writer—who has gone into the matter from the viewpoint of an American patriot and of a Christian who works unceasingly for man's true brotherhood — Union Now bears no closer relationship to a true world brotherhood than a nanny-goat bears to a woodpecker!

—H. C. McGinnis in *The Lamp*

* * *

East Learns Our Evil

WHETHER we like it or not there has been a complete change in the Far East. The Shanghai mind is doomed as is all that goes to surround that iniquitous symbol of Western civilization at its worst. The ancient cradle of society's teeming millions in Asia must receive a new deal and every effort should be made to get that across to these huge populations whose condition and treatment blacken the method of our world and retard our United Nations' front.

In attempting to save them from their own devils we have too often subjected them to the evils of our commercial beelzebubs. Having taught them, it is no wonder that they have often learned their lessons too well. With slight exceptions, only America has been well received in the vast Orient, and we only have come through through the last 50 years with relative respect.

—Representative James A. Shanley of Connecticut.

* * *

Playing Politics With the Farmer

IN ORDER to raise the price of farm products, bring them somewhere near parity, the Government, by loaning the farmers more than the market price, obtained vast surpluses of grain and cotton. Farm prices having gone up, the President now wants to sell these surpluses on the open market at less than parity!

One group—those who grow grain and cotton — objects. Another group — those who raise cattle, feed hogs and sheep, need grain for their dairy cattle and poultry— want the Government to sell at a low price.

Long ago there should have been a price-fixing law similar to the one I introduced the 19th of last November, which would have fixed the price of not only all materials and merchandise, but the price for services. It would then have been impossible for one group to gouge another.

All prices on everything would have been frozen right where they were. There would have been no profiteering, no spiraling of the living cost. The working man would have received the same wage he was then getting and *his dollar would have continued to buy, just as much as it then bought.*

But, that was too simple!

—Representative Clare E. Hoffman of Michigan

Letters

SOCIAL JUSTICE aims to make this page a free forum and readers' opinions are invited. Naturally the views expressed are not always those of this magazine. We cannot guarantee that contributions sent to SOCIAL JUSTICE can be returned to the writers. Letters not signed with the writer's name and address cannot be considered, although the name will not necessarily be used. We reserve the right to publish all letters received unless contrary instruction is specifically given.

'Christ or Chaos'

TO THE EDITOR:

Daily, as the world's chaos progresses, we can see with ever-growing clarity that this is the battle supreme, up to this time, between Christ and anti-Christ. For the Christian, as always, there is comfort, even happiness, no matter what his sorrows and fears.

Our precious blessings and obligations are clearer than ever before, viewed as close-ups beside the agnostics, atheists, godless, or whatever they please to call themselves.

We Christians have our spiritual comforts and obligations as always. We have good books to read or reread. We know that it is "man who proposes and God who disposes." We still have our SOCIAL JUSTICE every week to renew and stimulate our love of God and country. We trust, too, that we have the silenced, ever-maligned Father Coughlin praying for us at the altar of God.

The scoffers of God could not, of course, be faithful lovers of any country. They are completely blind to all that is good and beautiful both here and hereafter.

Notwithstanding the bloody outlook, or the insolent assaults from the "aristocrats of the world"; and notwithstanding our own frightened leaders, we Christians, as always, *have everything!*

San Francisco, Calif. —Mary C.

America for Christ

TO THE EDITOR:

As a patriotic Christian I feel it is my duty to warn all other Christians who want America to remain a free country. If you are proud of being a Christian, it is your duty to act in a supreme effort to save America for Christian civilization.

Our country is involved in a conflict which may end eventually in a victory for either the white or yellow race. This war has been brought about by a carefully laid plot by international gangsters. You can buy all the bonds and stamps your pockets will hold, but it won't save America *unless we make Christ King.*

America may be victorious in her military campaign, but as surely as my pen pours its ink upon this paper, we as a nation are damned in the eyes of God unless we repent and do penance!

A great job of housecleaning is needed right here at home. We patriots must take broom and mop and clean out the internationalist parasites that have infested our Government.

When this job is well done, we can go on to real victory for America and Americans.

—J.R.L.

Brooklyn, N. Y.

Pastor Praises Paper

TO THE EDITOR:

It has been my good fortune to be an ardent follower of Father Coughlin on the air, and after his banishment from the radio, the national magazine SOCIAL JUSTICE.

Our priest on Sunday, March 16th, announced from the altar that the current issue of SOCIAL JUSTICE contained a very worthwhile article about Samuel Untermeyer, in re "The Aristocrats of the World."

I wish I were able to compose an adequate appreciation for the fortitude and courage of SOCIAL JUSTICE in making it possible at this time for the man on the street to acquaint himself with the true background of our country's plight.

We recall that the Sunday afternoon audiences of Father Coughlin were numbered in the millions; is it any less important now that at least one issue of SOCIAL JUSTICE Magazine should be in the hands of each family numbered among his radio listeners?

Lancaster, New York —J.V.

Accounting at Hand: Communism Is 'Civilization in Reverse'

TO THE EDITOR:

I have been deeply shocked at the attitude of some professing Christians toward our national alignment with the U. S. S. R.—more, that is, than is necessary for the military emergency.

We have seen Communism's evil fruits throughout the world; how it enslaves the minds of its dupes as though under the influence of some deadly drug—the mind becomes inflamed and the vision distorted, until its "addicts" lose all natural perspective.

Communism has everywhere demonstrated its failure. It is *civilization in reverse!*

The ominous fact that this deadly venom has been injected into the life-blood of our own great country should arouse Americans from their apathy toward the formula for destruction that seeks, ultimately, to destroy all forms of religion, family life, individual ownership, initiative and national patriotism.

Being of Satanic origin, Marxian Communism is subtle in its systematic deception of being "all things to all men," and thereby, it seems, inevitably subjugating weak humanity. Addicts of radicalism seem actually to be anesthetized with a mental lethargy in their credence of Communism's deceptive teachings.

Surely, America has forgotten her first love. In her great crisis hour the nation places herself on the left with goats and associates with the legions of the lost destined for eternal destruction. A few short years ago, the United States of America seemed a veritable El Dorado of prosperity and promise. Something ominous and very definite has happened to America, which has nothing whatever to do with war.

* * *

The shadows thicken: *darkness covers the earth and gross darkness the people.*" We see all the nations of the world in a state of anarchy, and menaced by general bankruptcy.

Nations are awakening to the realization that their civilization is fast lapsing into chaos. They had imagined that their social order was, somehow, indestructible; thus, the nations stand, or fall, amidst the ruins of their own folly.

Man fumbles in darkness, but without a lamp for his feet and light for his pathway, he gropes in vain.

May I quote a few passages from the little book, *"Wolves in Sheep's Clothing"*:

"Christianity is love—Communism is hate.

"Christianity is morality—Communism is depravity.

"Christianity is loyalty—Communism is treachery.

"Christianity extends mercy—Communism is merciless.

"Christianity liberates — Communism enslaves.

"Christianity builds civilization—Communism substitutes barbarism.

"Christianity is truth—Communism is falsehood."

Communism seeks to reduce humanity to the level of cattle, serving as slaves to a so-called supergovernment by "aristocrats" of the world; yet Communism pretends to universal brotherhood.

By this criminal conspiracy it wrecks a fiendish deception on the working people who are carried away by its fluent professions of devotion to their welfare.

Russia did not give birth to Communism, as many suppose—rather, once-Christian Russia *became Communism's first victim!*

* * *

Heroic leaders of the Christian church have fallen asleep and failed to keep watch along the ramparts.

Too long, have too many Churchmen sought to pacify the ever-encroaching pressure of unbelief, until now the malady of modernism has debilitated and poisoned the faith once delivered to our fathers, and throttled Christian morale and effective resistance to the Mystical Body of Satan.

The hour of separation is at hand. The wine-press is full and overflowing. Men and nations have aligned themselves on the right and the left; and as Scripture has said: *"God will place the goats on His left hand, and the sheep on His right."*

There will soon be a rude awakening.

Los Angeles, Calif. —M.B.H.

Reveal Themselves

TO THE EDITOR:

I am fed up with the smear campaign branding Americans who protest the inefficiency and politics of certain Washington officials. It is no longer "fashionable" to be an American. If you love America, and if you protest the subversion of American ideals, you are intolerant. Or a "Nazi."

The real peril to our country, it seems to me, is the misuse of the *Bill of Rights* by sworn enemies of our *Constitution.* They seek to destroy the very rights they pretend to be fighting for. Favored by the powers that be, they organize to investigate Americans whose "crime" is opposition to the destruction of the Republic.

What right has any group to maintain an "anti-defamation league," an official private "bureau of investigation" or a "secret service" of its own to spy upon the free-born American people?

That is an outrageous insult. If any genuine American attempted a similar procedure, he or she would land in jail! The people of this country maintain an uncorruptible Federal Bureau of Investigation to do the nation's investigating.

I suggest that these groups so vociferously interested in "saving democracy" petition the Justice Department to *clean the Communists out of the Government!* These noisy would-be Americans, so concerned with saving democracy, are utterly indifferent to the real menace of atheistic Communism.

What influence has the power to muzzle intelligent and loyal Americans?

Who and what keeps the Red termites in high place of Government?

The Dies Committee has exposed the real enemies of this country. For this patriotic service, the same secret influence is now attempting to blast and starve out the Dies Committee. Why, only this last week, the Vice President of the United States said Dies might as well be paid with Goebbel's gold. There's a familiar ring about that charge!

In their zeal to use their wide and secret power, *the enemies of our Christian country have overreached themselves.*

They are exposed; and, thereby, very close to destroying themselves!

New York City. —Mrs. C.T.Y.

Peace After Slaughter

TO THE EDITOR:

After thousands — maybe millions—of persons are killed; and after thousands, maybe millions, more are wounded; and after billions of dollars' worth of materials are sunk in the oceans; and after more billions of dollars' worth of materials are wasted in battles, in the air and on the land and water—then, the awful loss of life and the colossal waste of materials will be stopped.

Why?

WHO will make those decisions, and what will be the reasons why these decisions must always be made after and not before the slaughter and the sacrifice?

Chicago, Illinois —A.J.G.

Letters

'Jewish Survey' Laments Reds Failed in Spain!

TO THE EDITOR:

We are under fresh obligation for your reproduction of the photostat of that editorial in the *Jewish Survey*. It makes an intriguingly interesting study and should be carefully preserved. Have the editors of the *Jewish Survey* lost their heads completely?

Where is the "subtle art of deception" at which they are supposed to be pastmasters? Just a suggestion of what the contents of that editorial brings to a horrified Christian American is contained in the words: "the crime against the Spanish Republic."

Fellow Christians! Eleven thousand priests were cruelly murdered by the "Loyalists" in Spain for the crime of serving Almighty God as He had instructed them to do! Perhaps, the reader is not "priest-minded" and so these murders leave him cold. Perhaps, you are not even religious-minded.

But, certainly, you cannot agree with Lenin, father of the Soviet Russia Republic, who said: "Marxism is materialism. We must fight religion. That is the A-B-C of all materialism, consequently also of Marxism. We must know how to fight religion, and for this purpose we must explain on materialistic lines the origin of religion and faith to the masses.

"The Marxist must be a materialist—that is, an enemy of religion. Religion is the opium of the people. Our program necessarily includes the propaganda of atheism. Religion must be abolished. The best country is a godless country. If religion would pass out quietly, our attitude would be one of benevolent tolerance. But *if it resists, we will hasten its exit by violence proportionate to its resistance!*"

Lunacharsky, at one time head of the educational department, wrote: "We hate Christianity and Christians: even the best of them must be reckoned among our worst enemies."

Stephanov, one of the foremost leaders of Communism, urges the dismemberment of the Christian Church and the eradication of all belief in God. "We ought so to act," he declared, "that each blow delivered against the traditional structure of the Church, each blow at the clergy, attacks religion in general . . . Even the blindest see how indispensable is the decisive struggle . . . whether he be called pastor, abbe, rabbi, patriarch, mullah or pope; and this struggle ought to develop no less ineluctably against God—be He called Jehovah, Jesus, Buddha or Allah!"

* * *

On and on, thus they speak; the godless ever seeking to destroy all the values of decency, order and progress in a civilized world. Denying a Supernatural Being, they deny even Truth; and truth tellers are an abomination to them.

The tactic of the Communist is to change his color like a chameleon to suit every new environment. Earl Browder—the imprisoned American Communist leader, whose release is now being shouted for — manifested this treacherous lying technique when he said: "Communism takes religious beliefs into account. We respect these beliefs, because we think that religious-minded people will participate in the social revolution . ."

So, of course, according to program the Spanish Loyalists sacked everything pertaining to Almighty God in Spain; murdered 11,000 priests; forced from prisons the worst criminals who, joined by prostitutes led by Loyalist headmen, marched down the street a band of holy nuns, *first soaking their head-coverings in coal oil and setting them afire!*

If you, the reader, are not "concerned" with this sort of destruction, thousands of other non-combatants suffered indescribable torture. Small children seized by these Loyalists were wantonly banged against walls until their backs were broken and their skulls mashed, then they were thrown aside to die.

And yet the *Jewish Survey*, which clamors for the suppression of SOCIAL JUSTICE, regrets the failure of the Red Loyalists to rule in Spain as they do now in the Soviet Union!

* * *

The *Jewish Survey* cites as "dangerous" and un-American the charge that SOCIAL JUSTICE urged us to "keep America Christian!" These Jews *do* object to Christianity. Even after 2,000 years of putting Christianity's Founder to death on a Cross, they still are endeavoring to crucify His teachings.

The *Jewish Survey* states that this "keep America Christian" is a part of the "dagger SOCIAL JUSTICE has poised over the heart of American democracy."

Shame on those weak, lazy sluggards of Christian writers, speakers and leaders who, wittingly or unwittingly, support the Red vultures' program!

In time, the silent Father Coughlin will be no more; SOCIAL JUSTICE and its fearless Christian commentators will be no more. Other Christian leaders and publications will take their places. But Christ will always have voices, no matter how persecuted, to give facts and comfort His followers.

Truth spreads the more it is persecuted. In these bitter days the old adage about "the blood of martyrs" being the "seed of the Church" will do no harm for Christians to ponder on. Especially those timid, frightened Christian leaders to whom their temporal goods, and passing temporal power, have become so desirable. —C.A.M.

San Francisco, Calif.

'If This Be Treason'

TO THE EDITOR:

Your readers are indebted to you for reprinting (Mar. 30) the editorial appearing on page 3 of the March issue of the *Jewish Survey*, which is headlined: "Stop SOCIAL JUSTICE!"

Otherwise, we probably never would have seen this enlightening and edifying essay.

Of especial interest to Catholics —and, for that matter, to all other Christians—are the references to "the crime against the Spanish Republic"; "the betrayal of France"; the sapient comment that "our important ally Russia is attacked as the real peril to America *in order to disrupt the unity of nations*"; and the apparently sarcastic observation that "Marshal Petain is praised as a man of virtue and honor"!

The Jewish editorial then proceeds to shout: "This is treason!"

So what? If THIS be "treason" let those of ill will make the most of it!

The idea of the whole editorial seems to be: freedom of speech for the *Jewish Survey*, but suppress SOCIAL JUSTICE!

To all of which the only truly American answer seems to be: NUTS! —B.M.

Buffalo, New York

Whose Country Is This?

TO THE EDITOR:

With reference to your recent article on Samuel Untermeyer, I was interested to read in William Dodd's *"Diary,"* (former ambassador to Germany), by his son, that the Warburg brothers, one from Europe and the other from here, asked Mr. Dodd whether he could not "do something about" Untermeyer and Rabbi Wise as they felt that these two were not helping the Jewish cause by their loudmouthed methods. I do not know whether the Warburgs were eventually won over or not, but I understand they were won over.

Rabbi Schultz, who wrote an article in the Yonkers paper, was also roundly called to task for his opinion.

I listened to the name-calling Johannes Steele on radio station WNYC last week and was surprised that the city-owned station would allow him to be so abusive with respect to former Colonel Lindbergh, Senator Hiram Johnson, a Senator from Massachusetts, Father Coughlin and others.

In looking up Mr. Steele in *"Who's Who"* I find he is a foreigner. I do not think a foreigner should be allowed to talk like that over the radio in America about Americans whom his backers happen to dislike. —E.A.T.

Yonkers, New York

A Soviet Census

TO THE EDITOR:

I have at hand a book, *"The World Almanac"* (printed 1940 by the *World-Telegram*, New York City). On page 519 are the records published: *"Jewish Population Here and Abroad"* (source: The American Jewish Committee and the Jewish Statistical Bureau).

By reading through these records I find to my surprise that the Jewish people in Soviet Russia were able to make a very detailed account of themselves, when other minorities would have been exterminated for any attempt to do likewise, because no political or religious organizations are allowed in Soviet Russia except the party of the State.

I wonder who granted Jews the privilege of this exemption? For example, even in cities very accurate figures are available; like, Kiev, 140,256; Kharkov, 81,139; Leningrad, 84,503; Minsk, 53,686; Moscow, 131,747, and so on.

I cannot understand what special service to the Soviet State these Jewish people must have performed, considering the fact that millions of Christian people were killed for the crime of being Christians, and, therefore, considered enemies of the State.

I hope my curiosity will not be misjudged as "anti-Semitism."

—A.P.

New York City

History vs. Facts

TO THE EDITOR:

I had been of the opinion that after the King of Belgium surrendered his army to the Germans, the British began their historic evacuation of Belgium; and that, prior to that "cowardly" surrender, the British were advancing into Belgium. At the time and after we were treated by publicists both in Britain and America with great condemnation of King Leopold.

There were reports that the Belgian King had written to President Roosevelt explaining his course; but, so far as I know, the letter was never published.

In reading *"Mission to Moscow"* by Joseph E. Davies—who had access to data in our State Department in preparing his book—I find (pp. 529-30) the following chronology of dates and incidents:

"1940.

"May 10 — German troops invade Holland, etc. . . . The British army moves into Northern Belgium.

"May 14—Holland capitulates.

"May 16—German troops pass Sedan.

"May 20—British troops begin evacuating Belgian ports.

"May 28—King Leopold of Belgium surrenders his army.

"May 29 — Large-scale British evacuation of Dunkirk begins."

It would seem that Americans have been misled in believing that the British evacuation FOLLOWED the "desertion" of King Leopold, when the truth was that the British "desertion" *preceded the surrender* —H.S.

Los Angeles, Calif.

Comment

(Continued from Page 4)

"My friends, unless all persecution is stopped; unless all the causes that lead to persecution are removed, this 20th Century, which will have become renowned in the chronicles of the world as the most bloodthirsty in all its existence, will continue to procreate scientists who, in turn, will beget new means for destruction; will generate radicals who will conceive new plans for revolution; and will multiply persecution, unless we have courage to remove the basic causes of exploitation which have been confiscating the properties of the poor.

"Therefore, we are in hearty accord with our government which has seen fit to recall its Ambassador from Germany for the purpose of discussing the injustice of a government which has been challenged for persecuting the Jews.

"If we are sincere we will recall all the ambassadors or ministers from the communistic countries . . .

"By all means, let us have courage to compound our sympathy not only from the tears of Jews but also from the blood of Christians—(c.) 600,000 Jews whom no government official in Germany has yet sentenced to death, and (c.) 25-million Christians, at least, whose lives have been snuffed out, whose property has been confiscated in its entirety and whose altars and Christ have been desecrated since 1917 without official protest from America — America that has extended and still extends the right hand of recognition to the murderers themselves.

"Let us distil this sympathy into a program of peace—peace, the result of order; order, the offspring of law; and law, the child of justice.

"Thanks be to God, both the radio and the press at length have become attuned to the wails of sorrow arising from Jewish persecution!

"May these notes rise in rapid crescendo until a symphony, not of hate but of love, not of protest but of determination, fills the hear of every human being in America.

"May every honest Jew, every God-fearing Jew, as well as every honest and God-fearing Christian, find themselves co-operating in this common objective.

"Gentiles must repudiate the excesses of Naziism. But Jews and gentiles must repudiate the existence of Communism from which Naziism springs."

* * *

The above excerpts are set down for the record to be used as premises upon which we base the following hopes and conclusions.

Thus: neither Father Coughlin nor SOCIAL JUSTICE has been the cause of the disunity in America of which we write. Both the pastor of the Shrine of the Little Flower and our editorial staff pleaded in the past for American unity to oppose all persecution.

On more than one occasion Father Coughlin himself discussed these affairs with prominent Chicago Jewish leaders—Mr. Epstein and Mr. Altheimer; on another occasion he sent a representative to New York City to discuss the same affairs with Jewish leaders—particularly those in the radio world.

But official Jewry did not accept the invitation extended by the radio priest. Rather, Jewish groups charged Father Coughlin with anti-Semitism and pro-Naziism and their leaders appealed to Catholic leaders to join with them against Father Coughlin. The result was that Father Coughlin was calumniated and silenced.

The Jews of America, therefore, are not exculpated from having caused the disunity of which we write and which exists and will continue to exist until the cause is removed.

This statement is set down categorically although we are aware that the Jewish War Veterans and B'nai B'rith did condemn the persecution of religion under the regime of the Soviet rule. But, as events have proven, official Jewry has not campaigned against Communism as it has persuaded official Christianity in America to campaign against Naziism even at the cost of permitting one of its priests to be sacrificed for having asked for unity.

* * *

In extending this invitation to the religious Jews of America to unite with the Christians in opposing all persecution, Father Coughlin was but re-echoing the words of Pius XI expressed in 1937. The late Venerable Pontiff said in his encyclical on "Atheistic Communism":

"But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those — and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage may take a decisive part." (*Atheistic Communism—72.*)

Now that our country is standing on the brink of chaos; now that Communism is advancing forthwith in our midst; now that disunity imperils our national existence, it is our hope that a campaign will be initiated against Communism at home and abroad as vigorously as we are determined to oppose Naziism all over the world.

Meanwhile, let those persons who have forfeited their good judgment to idle propaganda recognize that Father Coughlin has not been the instigator of disunity. It was he who pleaded for unity—and lived to see the day when, for so doing, he was falsely branded as was the Master—"no friend of Caesar's."

British Rubber Racket

(Continued from Page 11)

said, "it informed the War and Navy Departments and offered its co-operation in speeding up the production of synthetic rubber."

Buna rubber, a German development, is superior to butyl, it was said.

* * *

At this writing Messrs. Farish and Howard seem to have done a fairly good job of "alibi-ing" their company's trade shenanigans and uncovering facts not a little embarrassing to the Administration.

Perhaps the danger of further embarrassment — to both sides — was behind the recent consent decree under which Standard pleaded *nolle contendere* and the Government agreed to refrain from prosecution.

In commenting on the case, Senator Truman brought out what we believe to be the key to the whole sorry situation.

"Synthetic rubber, properly developed, will become so cheap that no one will make regular rubber anymore," he declared. "We would have revolutionized our economy and avoided the current shortage had proper developments been permitted in the past."

We repeat—the group who stood to lose most by development of an American rubber industry was the British-Dutch monopolists. The Administration played ball—yes, rubber ball in this case—with those monopolists. But the game had to be called on account of the Japs.

Blame also attaches to the Administration for various other current material shortages. Aluminum perhaps is the best example.

Blair Moody, writing in the *Detroit News*, March 29, said that the facts of the aluminum shortage were known by the Department of Justice long ago but that "certain Administration circles" branded Department attorneys as "radicals hampering the war effort."

There's a familiar ring to that charge. We've heard it ourselves—hurled at SOCIAL JUSTICE.

Mr. Moody said the Department of Justice men "knew, among other things, that the world aluminum market had been split up among a cartel acting for monopolists in Canada, France, Germany, Switzerland and England." Aluminum Company of America (Alcoa) apparently was a sub rosa partner in this arrangement, for as Mr. Moody pointed out, "significantly, no one disturbed the market in the United States."

* * *

Other materials such as magnesium, tungsten carbide and beryllium—all vital war materials—were named by Mr. Moody as controlled by monopolistic groups under arrangements which permitted Germany, but not the United States, to build up an adequate war machine.

Certainly the Administration knew where its policies were leading. It knew Hitler's aims. But still it neglected to keep close watch on the materials that would be essential in the impending clash.

Tin is another vital material in which there is a shortage. There again the Administration is to blame in that it played along with the British, purchasing tin from the vulnerable Far East, instead of buying it in South America.

The Brazilian Foreign Minister, Oswaldo Aranaha, had this to say about our Government's policies in that regard:

"We should trade by hemispheres. Europe has her colonies in Africa and Asia from which she gets coffee, rubber, tin and all sorts of tropical products. And Europe always will favor her own colonies.

"In South America we produce exactly the same things. Yet you (the United States) buy from Europe's colonies in Asia and Africa, instead of buying from us.

"Furthermore, you have to haul it half way 'round the world. It is expensive, and in time of war you might not be able to get it at all!"

Aranha's warning has become a reality. Who is to blame but those who directed such a program?

Comment

Not What You Say, But Who You Are

IT IS not always what you say nowadays that lays you open to charges of un-Americanism so much as who you are. If your record is distinguished by an unyielding opposition to Leftists, radical New Dealers and Communists, *practically anything you say* concerning the war or the Administration will be construed in some quarters as "disloyal."

Yet, neutral observers — and in some cases members of the opposition—can make statements identical to yours, and no special attention is paid to the fact.

To illustrate: Some of the smear experts recently included in their case purporting to prove the "un-Americanism" of SOCIAL JUSTICE, our assertion that the fall of Singapore heralded the doom of the British Empire . . . Horrors! the smear artists cried. One can't say that about our dear British cousins and still remain loyal Americans. Ergo SOCIAL JUSTICE is giving aid and comfort to the enemy.

Well, on that basis, something ought to be done very quickly about the *Detroit Free Press* and its Washington correspondent, Clifford A. Prevost.

Speaking before the Detroit Economic Club recently, Mr. Prevost, in the words of the *Free Press*, "dished out a lot of raw meat straight from the Washington feedbox."

Among other things, Mr. Prevost told his audience:

"I believe that the doom of the British Empire and of the Dutch Empire in the Far East was sealed with the fall of Singapore. Singapore fell because the natives wouldn't support British troops. Java was much the same. What sort of world economy would it be to give these lands back to the British and Dutch when they are not wanted there?

Why, that's exactly the kind of "un-American" statements SOCIAL JUSTICE has been making. Why doesn't somebody get alarmed over this notorious purveyor of Nazi propaganda?

* * *

Surely Mr. Prevost must be on Herr Goebbels' payroll. It is clearly evident in his next observation:

"I can't see the United States trying to police the entire world to enforce such an economy. Things are shaping themselves, with a huge backlog of things we need and are reaching out to get, so that our economy may be self-contained except possibly for South America."

That Mr. Prevost is a fifth columnist seeking to undermine confidence in the Administration is obvious, too. He dares to criticize the bureaucrats.

According to the *Free Press* he "denounced the unwillingness of the nation's leaders to tell the public the truth of the war situation, and assailed the pressure to extend censorships 'to conceal from the people the incompetence of men in high places.' "

He said that Washington reporters were finding foreign diplomatic offices more fruitful sources of important information than American agencies given that responsibility.

Blair Moody, Capital correspondent for the *Detroit News*, also disseminated some "un-Americanism" among the audience. The *Free Press* said he "criticized laggard officialdom for the slow progress being made with war production and said that no real start had been made before Pearl Harbor."

"Both writers," the *Free Press* account continued, "agreed that there was much inefficiency and lack of leadership in the Cabinet, but said that no reorganization might be expected soon."

Mr. Prevost revealed himself as an out-and-out Nazi, of course, when he said: "I can't believe that the Government will be entirely safe in an economy determined by Henderson, Hopkins, Ickes, Perkins, *et al*, not one of whom ever produced 50 cents' worth of anything."

* * *

Another clever piece of "Nazi propaganda" which went undetected by the loveable Reds in Washington and elsewhere was an article by Russell Barnes in the *Detroit News* of March 29.

If your glasses have the proper radical, New Deal focus you may easily detect in Mr. Barnes' effort an attempt to break down morale and create disrespect and antipathy for our British cousins.

Discussing the post-war world and the possibilities for greater prosperity and progress, Mr. Barnes suggested that among "certain organizations and ideas" that will have been smashed is imperialism.

Imperialism he described as the practice "of more powerful nations in exploiting the raw materials and labor of more backward peoples, for the profit of absentee stockholders.

"The British have probably been the world's foremost imperialists," he continued, "although they have not been alone. The Spanish, French, Portuguese, Belgians, Dutch, Germans, Japanese and Americans have in the past done their best to grab off colonial riches. The British have simply drawn the most criticism for imperialism because they have been the most successful imperialists."

After mentioning some of the benefits of imperialism, Mr. Barnes went on to admit that it "also has had its ugly side." This he presented as follows: "Native populations have been suppressed, to prevent them from recapturing and developing their own local wealth. Colonial policy has usually called for preventing the development of local industries, to force the peoples to buy from the exploiting country. In many colonies the people have been little more than slaves."

Shame on Mr. Barnes. Does he not know we are allied with the great British democracy and that such talk is unpatriotic?

Like Mr. Prevost, Barnes gives every indication of being linked with Berlin, for he spews the "poisonous doctrine" (even as SOCIAL JUSTICE) that:

"Another institution that probably won't survive the war, at least in its old sense, is the British Empire. The Empire, of course, has been steadily disintegrating for years."

We exhort the *Communist Daily Worker, P.M.*, the *Christian Science Monitor* and *New Masses* to begin investigating Messrs. Prevost, Moody and Barnes immediately. Have they not criticized the Administration and spoken pessimistically of the future of the British Empire? And is that not "treason"?

It is when SOCIAL JUSTICE does so.

Untermeyer Speech

READERS desiring additional copies of the issues of SOCIAL JUSTICE containing the Samuel Untermeyer "sacred war" speech and our comment thereon are requested to make their wishes known to us this week by post card or letter.

By so doing readers may help us in estimating the demand for reprinting the material.

Frightened Congressmen

WITH election coming on apace—some states hold primaries in April—Congressmen are in a stew. In fact, they are frightened.

And when I say "frightened," writes Congressman Hoffman of Michigan, "I mean frightened."

Most of them, continues the Congressman's chatty letter, want to hold onto their jobs. Some, having given up their business or profession to serve their districts in Congress, having nothing to fall back on.

"They know," Mr. Hoffman continues, "that the folks back home are fed up with wasteful spending, with boondoggling and with the policy that no one can work on a defense job until he pays a stiff initiation fee and monthly dues. The home folks do not like pay and a half for overtime and double pay for Sundays and holidays on defense work.

"Congressmen know that the people want an end to slow-downs, stoppages and strikes in defense industries. They know the kind of legislation which would end these things, but the labor lobbies and the labor union politicians here at Washington are threatening them with defeat next November, so they are in hot water.

"Congressmen claim it is the 'President's job.' So it is, and Congress is reluctant to pull his political chestnuts out of the fire."

When people back home "get after" their Congressmen about inefficiency in defense production as they did when Congressmen voted themselves a pension, you will see action. Probably not before.

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Post-War Problem

In order of time it is most important to win the war.

In order of importance it is most important to win the peace following the war.

Strange things can happen during the conduct of a war. We recollect that a group of reformers enforced their prohibition laws upon the United States of America while hundreds of thousands of our soldiers were under arms in Europe.

We are aware that it is possible for another group of social reformers to implement their political reforms while millions of our men will be under arms through 1943 and thereafter.

The stay-at-homes, in one sense, can take advantage over absent conscriptees. Moreover, legislation designed to modify our social and political life is seldom good legislation when passed under the hysteria of war psychology.

It is also observable that war has a tendency to break down the barriers of restraint which a conservative society has built against the aggressions and allurements which militate against domesticity, private property and religion.

What the great Paul said of himself is applicable to the entire nation—"Pray for me lest while I preach to others I myself may become a castaway." We can lose Christian democracy!

* * *

The Most Rev. Andrew McDonald, O.S.B., recently warned Catholics in Britain against their becoming paganized. He said:

"The powers of darkness which have wrought such havoc under Hitler's regime within the last few years, will not leave this country unassailed.

"What has happened in Germany may easily take place in this country, too, if we do not prepare ourselves with vigor to meet it. The method of assault will doubtless be different, but unless we are on the alert the results in the long run may be quite as appalling."

Therefore, while we fight for the preservation of Christian democracy, let us not lay the foundation stones for pagan totalitarianism.

While we sacrifice to battle against Brown Bolshevism, let us not become wedded to the excesses of Red Bolshevism.

While we orate against the errors of Druidical racialism, let us not beguile ourselves with the wonderments of American superiority.

While we disclaim against the slavery of Nazi internationalism, let us beware lest we place the stamp of approval upon any political scheme which aims at saving the world by dominating it by the power of British and American arms.

* * *

These are days which particularly stress the death and resurrection of Christ—the Messias—Who proved indisputably His Divinity by raising Himself from the dead; the same Messias Who said: "Without Me you can do nothing."

If we Americans are able to resurrect ourselves from the tomb of our former errors, this will be accomplished only by having God get on our side.

Every nation engaged in this war asserts that it is on God's side. Obviously all the claims cannot be true. What is most important is to have God on our side.

This latter can be achieved only by meriting the help of God through the acknowledgment of His supreme dominion over us and our total dependence upon Him.

As far as Christians are concerned, it is our teaching that no one can know God the Father except through Jesus Christ. Individuals and peoples *may know of Him*. That does not necessarily mean that *they know Him* any more than a child may know of the existence of Australia from his geography class yet does not know Australia in the full sense of the word.

To know God, according to Christianity, is to know Christ. To know Christ is to love Christ. To love Christ is to serve Christ.

Only by serving Him, which means living according to His Gospel, can we succeed in getting God on our side.

And unless we get God on our side, it is possible for us to win the war and lose the peace. It can happen here as it did in the days of Christ. Seven other devils more wicked than the first can take up their abode in our national soul. And the last condition of this nation will be worse than the first.

Read What Pope Pius XI Said About Communism and How to Combat It—(*Page 7*)